

Vol. XXXI.

APRIL, 1954.

No. 2

# THE AUSTRALASIAN Catholic Record

FOR CLERGY  
AND RELIGIOUS



*The Official Organ for communications issued by the  
Apostolic Delegate to Australasia.*

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# The Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

*"Pro Ecclesia Dei." St. Augustine.*

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**Nihil Obstat :**

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

**Imprimatur :**

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die, Aprilis, 1954.

# Official Documents

## ALLOCUTION

*to His Excellency Sir Douglas Howard, K.C.M.G., M.C., Minister of Great Britain to the Holy See, on the presentation of his credential letters*

(18 Jan., 1954, *A.A.S.*, 46, p. 55)

We are deeply touched, Mr. Minister, by the warmth of feeling with which you have wished to convey to Us the kindly sentiments of your August Sovereign, the Queen, who has accredited Your Excellency as her Envoy Extraordinary and Minister Plenipotentiary. Scarcely three years have passed since We had the happiness of receiving Her Majesty in these very halls; but in that brief time what heavy cares have entered into her life. The Lord of all, in His wise providence, has placed the weight of empire on her youthful shoulders and she has accepted the burden with a courageous simplicity and unselfish spirit of devotion that have at once won the admiration and affection of her peoples throughout the British Commonwealth of Nations. We ask you to convey to Her Majesty the expression of Our esteem and the assurance of Our prayers that God, Who has blessed her with the sweet joys of a happy family life, may grant to her reign the precious blessings of prosperity and peace.

Peace—how easily the word comes to the lips of men to-day, while the substance of true peace continues to elude their grasp. The reason is not far to seek. The Prince of Peace, foretold by the Prophets, came into the world; the memory of His birth is acclaimed each year by the Christian world; yet His teachings still so often fall on deaf ears. Not only must sheer force give over its futile attempt to stifle in the human spirit its innate yearning for God; not only must the shackles of enslavement be struck from those God-given freedoms that are postulates of the dignity of man and human society, and are to-day denied in entire peoples; but if peace is to be secure, then justice and charity must inspire reciprocal confidence between nations and between the different classes within a nation, thus laying the foundations for a united effort towards this common, noble ideal.

It is gratifying to hear from you, Mr. Minister, the renewed expression of your country's devotion to those same lofty principles which We have had more than one occasion to proclaim to the world. That fact,

together with the valuable experience, which Your Excellency brings to the honourable task entrusted to you, gives every certitude for the success of your mission, and in carrying it out you may always rest assured of Our kind and unwavering support.

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## SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

### *Proscription of a Book*

(A.A.S., 46, p. 25)

#### I.

By decree of Wednesday, Dec. 2, 1953, the Cardinals of the Holy Office condemned and put on the Index the little work by Camille Muller entitled: *L'Encyclique "Humani Generis" et les problèmes scientifiques*, Louvain, E. Nauwalaerts, 1951.

The Decree received the approval of the Holy Father on Thursday, Dec. 10, and was published on December 14.

#### II.

(A.A.S., 46, p. 63)

On Wednesday, December 23, 1953, the same Holy Office condemned and put on the Index a book of Jacqueline Martin entitled: *"Plenitude"* Temoignage d'une femme sur l'amour, Editions familiales de France, 1951.

This Decree approved by the Pope on Friday, Jan. 1, 1954, was published on January 11, of the same year.

#### III.

On Thursday, Jan. 5, 1954, a like condemnation and insertion in the Index fell on Bernhard Schechelbauer, *Die Johannis-Freimaurerei*, Versuch einer Einführung, Wien, Verlag O. Kerry.

The condemnation was ratified by the Holy Father on Thursday, the 11th of the same month and year, and published on January 16.

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### *Warning*

(A.A.S. 46, p. 64).

In some places a booklet is in circulation entitled : SECRET OF HAPPINESS, *Fifteen prayers revealed by our Lord to St. Birgitta in the Church of St. Paul*" (published in many languages at Nice and elsewhere).

Since in the same booklet it is asserted that certain promises were made by God to St. Birgitta, the supernatural origin of which is not



proven, the local Ordinaries must not grant permission to publish or reprint booklets or writings which contain the aforesaid promises.

Given at Rome, from the Palace of the H.O., Jan. 28, 1954.

Marius Corvini, *Notary of the S.S.C.H.O.*

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### *Notification of Submission*

(*A.A.S.* 46, p. 64)

Camille Muller laudably submitted to the Decree of the Holy Office condemning his opusculé: *L'Encyclique "Humani Generis" et les problèmes scientifiques*, Louvain, E. Nauwelaerts, 1951.

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## SACRED CONSISTORIAL CONGREGATION

(*A.A.S.*, Vol. 45, p. 758).

### *Declaration*

#### *on the duties of Missionaries of Emigrants*

To prevent doubts about the duties of Missionaries of Emigrants, of whom there is question in Chap. 4 of the Apostolic Constitution *Exul Familia*, and to secure a uniform way of acting, the Sacred Consistorial Congregation declares:

I. *As regards the administration of the Sacrament of Confirmation:* To Missionaries of emigrants to whom, according to the ruling of the Apostolic Constitution *Exul Familia* nn. 31-40, local Ordinaries have committed the care of souls in their own diocese, belongs the power of administering the Sacrament of Confirmation to their subjects. This is according to the Decree of the S.C. of the discipline of the Sacraments, *Spiritus Sancti munera*, given on Sept. 14, 1946 (*A.A.S.*, 38, p. 349).

Our Most Holy Lord Pius XII by Divine Providence Pope deigned to ratify this declaration, in an Audience of Aug. 31, 1953.

II. *Regarding assistance at Marriages:* a) According to the Apostolic Constitution *Exul Familia*, n. 39, a Missionary of emigrants, having the care of souls, can, observing what is to be observed, validly assist, within the limits of the territory assigned to him, at the marriages of those of whom one or other is his subject.

b) For liceity, let the ruling of canon 1097 § 2 of the Code of Canon Law be observed. This lays down that "in each case the rule is that the marriage is celebrated before the P.P. of the Bride, unless a just cause excuses."

c) In the investigations on the state of those wishing to be married,

the Instruction of the S. Congregation of the Sacraments: *De normis a parochis servandis in peragendis* . . . (June 29, 1941, especially nn. 4 and 10 (*A.A.S.* 33, p. 297, 307) is to be observed.

Given at Rome from the Palace of the S. Consistorial Congregation, Oct. 7, 1953.

+ Br. A. J. Card. PIAZZA, *Secretary*.

J. FERRETTI, *Assessor*.

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# SACRED CONGREGATION OF THE SACRAMENTS.

(*A.A.S.*, Vol. 45, p. 808).

## DECREE.

To enhance the solemnity and magnificence which should mark the beginning and the end of the Marian Year, proclaimed by the Encyclical *Fulgens corona*, our Holy Father Pius XII by Divine Providence Pope willingly deigned on Nov. 25 of this year, to grant local Ordinaries the faculty of permitting in any cathedral, collegiate or parochial church, as also in the more principal churches and oratories, even those in the care of religious, but particularly in Marian Sanctuaries and in Churches dedicated to the B.V.M. to which people come in greater numbers, excepting domestic chapels—in these His Holiness has granted the Ordinaries the faculty of permitting the celebration of one *Holy Mass*, low or solemn, at half-past-twelve midnight between the 7th and 8th of December, 1953, and at the same hour between the 7th and 8th of December, 1954. In this Mass or immediately after it the faithful who are duly disposed may receive Holy Communion, provided they have fasted from midnight.

This permission may be given by the Most Reverend Ordinaries, on the condition that for at least two hours, counting the time taken in celebrating the Mass, supplications be made to God and the B.V.M. Immaculate, to implore those great and important benefits mentioned one by one in the said Encyclical, observing all that according to law is to be observed, and taking due precaution to exclude all fear of irreverence or profanation.

Given at Rome, from the Palace of the Sacred Congregation of the discipline of the Sacraments, 26 November, 1953.

+ B. Card. ALOISI MASELLA, *Pro-prefect*.

F. BRACCI, *Secretary*.



DECREE  
URBIS ET ORBIS  
*Votive Masses of our Lady*

The Marian year proclaimed by the Holy Father through the Encyclical *Fulgens corona* is calculated to increase the piety of the faithful towards Mary the Virgin Mother of God, and multiply the prayers directed to the same Sweet Mother not only in private but also in public. Hence the Sacred Congregation of Rites, by command of His Holiness the Pope benignly grants that, during this Marian Year, from December 8, 1953, to December 8, 1954, in all Churches and Oratories, on each Saturday, one private votive Mass may be read or sung. The Mass thus privileged is the Mass of the Immaculate Conception of the Blessed Virgin Mary. It is allowed, provided that no double feast of the first or second class occurs, nor privileged feria, vigil or octave of the first or second order, nor any feast, vigil or octave of the Mother of God herself. Moreover some pious exercise must be carried out in honour of the Blessed Virgin Mary—the rubrics being observed.

Everything to the contrary notwithstanding. Nov. 29, 1953.

+ C. Card. MICARA, *Pro-prefect.*

+ A. CARINCI, *Secretary.*

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SACRED CONGREGATION OF RITES

(A.A.S. 46, pp. 68 ff.)

I.

*Variationes in Rubricis Missalis et Ritualis Romani.*

Apostolica Constitutione “Christus Dominus” Pii Papae XII, de disciplina quoad ieiunium eucharisticum servanda, die 6 Januarii 1953 data, atque Instructione S. Officii eadem super re eodemque die lata, nonnullae variationes in Rubricis Missalis et Ritualis Romani erant faciendae. Quas quidem variationes Sacra Rituum Congregatio diligenti studio paravit, et prout in adnexo exemplari prostant, in Rubricas cum Missalis tum Ritualis induci servarique mandavit. Quibuscumque contrariis nihil obstantibus.

Die 3 Junii, 1953.

+ C. Card. MICARA, *Pro-praefectus.*

+ A. CARINCI, *a Secretis.*

*Variationes in Rubricis Missalis Romani post Constitutionem  
"Christus Dominus"*

In Capitulo *De defectibus in celebratione Missarum occurrentibus*, titulo IX *De defectibus dispositionis corporis* sequentes numeri sic variantur:

1. Si quis non est ieiunus post mediam noctem non potest communicare nec celebrare, salvo casibus a iure admissis, iuxta Constitutionem Apostolicam "Christus Dominus" diei 6 Jan 1953.

3. Si reliquiae cibi remanentes in ore transglutiantur, non impediunt communionem, cum non transglutiantur per modum cibi, sed per modum salivae.

4. Si plures Missas in una die continuo celebret, in unaquaque Missa abluat digitos in aliquo vase mundo, et in ultima tantum percipiat purificationem. Si plures Missas in una die cum intermissione celebret, potest in prioribus Missis duas ablutiones a rubricis praescriptas sumere, sed tantum adhibita aqua.

Si vero Sacerdos, qui bis vel ter Missam celebrare debet, per inadvertentiam vinum quoque in ablutione sumat, non vetatur quominus secundam et tertiam Missam celebret.

*Die Nativitatis Domini* Rubrica post primam Missam sic compleatur: "In prima et secunda Missa . . . ac demum velo. Si vero praedictas Missas cum intermissione sit celebraturus, potest in prioribus Missis duas ablutiones a rubricis praescriptas sumere, sed tantum adhibita aqua".

*In Commemoratione omnium fidelium defunctorum* die 2 Novembris, post primam Missam rubrica compleatur ut die Nativitatis Domini.

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*Variationes in Rituali Romano post Constitutionem  
"Christus Dominus"*

TITULUS V.

*De Sanctissimo Eucharistiae Sacramento*

CAPUT I.

*Praenotanda de hoc Sanctissimo Sacramento*

Nn. 3 et 4 erunt sequentes, variata subsequente numeratione:

3. Ideo populum saepius admonebit, qua praeparatione et quanta animi religione ac pietate, et humili etiam corporis habitu ad tam divinum Sacramentum debet accedere: ut, praemissa sacramentali confessione et servato ieiunio eucharistico, omnes utroque genu flexo Sacra-

mentum humiliter adorent ac reverenter suscipiant, viri, quantum fieri potest, a mulieribus separati.

4. Ad ieiunium eucharisticum quod attinet:

a) Aqua naturalis ieiunium eucharisticum non frangit. Christifideles, etiamsi non infirmi, qui ob debilitantem laborem, tardiores horas, quibus tantum ad sacram synaxim accedere possint, vel longinquum iter eucharisticam mensam omnino ieiuni adire nequeant, aliquid sumere possunt per modum potus, exceptis tamen alcoholicis et servato ieiunio unius horae ante sacre communionis receptionem. Causae quidem gravis incommodi a confessario perpendendae sunt.

b) Fideles qui in Missis vespertinis sacram communionem recipiunt, sive intra dictas Missas, sive proxime ante vel statim post, possunt intra refectionem, permissam usque ad tres horas ante communionem, sumere congrua moderatione alcoholicas potiones in mensa suetas, exclusis liquoribus. Quoad potus autem, quos sumere possunt usque ad unam horam ante communionem, excluditur omne alcoholicorum genus.

CAPUT IV.

*De Communione infirmorum.*

N. 4 "Post quidem . . . ." sequenti substituitur.

4. Diligenter curandum est, ne sanctissima Eucharistia tribuatur infirmis, a quibus ob phrenesim, sive ob assiduam tussim, aliumve similem morbum, aliqua indecentia cum iniuria sacramenti timeri possit.

Infirmi, etiamsi non decumbant, aliquid sumere possunt per modum potus, exceptis alcoholicis, si, suae infirmitatis causa, usque ad sacrae communionis receptionem ieiunium, absque gravi incommodo, nequeant servare integrum; possunt etiã aliquid sumere per modum medicinae, sive liquidum (exclusis alcoholicis), sive solidum, modo de vera medicina agatur, a medico praescripta, vel uti tali vulgo recepta.

Condiciones, quibus dispensatione a lege ieiunii frui possint, nulla adiecta ante communionem temporis limitatione, prudenter a confessario perpendendae sunt.

CAPUT V.

*Instructio pro sacerdote facultatem habente bis vel ter Missam eadem die celebrandi".*

1. Sacerdotes qui vel tardioribus horis, vel post gravem sacri ministerii laborem, vel post longum iter celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis; a quo tamen se abstineant saltem per spatium unius horae, antequam sacris operentur.

2. Quando sacerdos eadem die bis vel ter est Missam celebraturus,



potest in prioribus Missis duas ablutiones sumere, quae tamen, in hoc casu, non vino sed aqua tantum fieri debent.

3. Qui vero die Nativitatis Domini vel in Commemoratione omnium fidelium defunctorum tres Missas sine intermissione celebrat, in prima et secunda Missa ablutiones non sumit, sed divino Sanguine diligentissime sumpto, super corporale ponat Calicem et palla tegat ac iunctis manibus in medio Altari dicat: "Quod ore sumpsimus . . . ; et subinde, admoto aquae vasculo, digitos lavet dicens: "Corpus tuum . . .", et abstergat.

Hisce peractis, Calicem, super corporale adhuc manentem, deducta palla, cooperiat ceu moris est, scilicet primum purificatorio linteo, deinde patena super quam ponat hostiam consecrandam, ac palla, et demum velo.

Si vero sacerdos, qui bis vel ter Missam celebrare debet, per inadvertentiam vinum quoque in ablutione sumat, non vetatur quominus secundam et tertiam Missam celebret.

Cum autem in secunda Missa . . . (usque ad finem).

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## II.

### URBIS ET ORBIS.

Declaratis constitutisque a Sanctissimo Domino Nostro Pio Divina Providentia Papa XII quibusdam Sanctis in supernos Patronos, qui universalem spectant Ecclesiam, Sacra Rituum Congregatio additamenta hac super declaratione confecit atque, vigore facultatum sibi ab ipso Sanctissimo Domino nostro specialiter tributarum, Lectioni sextae II Nocturni in festo dictorum Sanctorum legendae adiungenda esse, prout in adnexis prostant foliis, mandavit. Contrariis non obstantibus quibuscumque. Die 16 Octobris 1953.

+ C. Card. MICARA, *Pro-praefectus*.

+ A. CARINCI, *a Secretis*.

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### ADDENDA LECTIONIBUS SANCTORUM QUI NUPER PATRONI PRO UNIVERSALI ECCLESIA DECLARATI SUNT.

Die 8 Maii

*Ad lectionem VI et ad lectionem contractam S. Michaelis Archangeli*  
Eum Pius duodecimus Radiologis et Radiumtherapeuticis Patronum et Protectorem constituit.

*Ad lect. VI et ad lect. contractam*

*S. Joann. Bapt. de la Salle*

Pius vero duodecimus omnium Magistrorum pueris adolescentibusque instituendis praecepum apud Deum Caelestem Patronum constituit.

Die 2 Aug.

*Ad VI lectionem S. Alfonsi M. de Ligorio*

Pius nonus vero, ex sacrorum Rituum Congregationis consulto universalis Ecclesiae Doctorem declaravit. Tandem Pius duodecimus omnium Confessoriorum ac Moralistarum caelestem apud Deum Patronum constituit.

*Ad lectionem contractam*

. . . et Pius duodecimus omnium Confessoriorum ac Moralistarum caelestem apud Deum Patronum declaravit.

Die 27 Augusti

*Ad lectionem VI S. Josephi Calasanti:*

Denique a Pio duodecimo omnium Scholarum popularium christianarum ubique exstantium caelestis apud Deum Patronus constitutus est.

*Ad lectionem contractam:*

Eum Pius duodecimus omnium Scholarum popularium christianarum ubique exstantium caelestis apud Deum Patronum constituit.

Die 15 Novembris

*Ad lectionem VI et ad lectionem contractam S. Alberti Magni*

. . . et Pius duodecimus cultorum scientiarum naturalium caelestem apud Deum Patronum constituit.

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SACRED APOSTOLIC PENITENTIARY

(A.A.S. 46, p. 73)

Under date of Jan. 15, 1954, His Holiness the Pope, at the petition of the Prior General of the Order of Servites, granted a plenary Indulgence once a day to the faithful who, with confession and communion, devoutly recite the chaplet of the Seven Dolours of the B.V.M. in the presence of the Blessed Sacrament exposed or reserved in the Tabernacle.

W. LEONARD.

# Beatific Vision

## PART I.

*Summary:* Introductory; Heaven—negative and positive considerations; the Beatific Vision—its four characteristics.

*Introductory:* There is no need to emphasise how supremely worth pondering is the theme of the Beatific Vision. This article on it falls into two parts. The first aims at presenting the Beatific Vision in a warm and concrete fashion. The second is perhaps coldly analytic. It suggests certain theological elucidations.

Right from the start one must bear in mind that the Beatific Vision is a mystery and a supernatural mystery; a truth of perpetual fascination, tantalizing and challenging to the mind. As God alone can reveal its existence to us and grant us a share in it, so he alone can enable us to penetrate it a little. St. Augustine's noble words come back to the mind:

"Ubi autem non intelligitis, orate ut intelligatis: dabit enim vobis Dominus intellectum".<sup>1</sup>

### HEAVEN.

Our theme is the Beatific Vision and NOT Heaven. Though in fact the Beatific Vision is the quintessence of Heaven, the two terms are not the same.<sup>2</sup>

*Heaven* is a much broader and more accessible notion. Sometimes imagination conjures up all sorts of gross or weird or bizarre joys and labels them 'heaven'. Some people cannot picture a heaven unhabited by their pet dog... But reflection tutors us to cast off any far-fetched fancies. We can shape for ourselves quite a sound and attractive Heaven from negative and positive considerations, somewhat as follows:—

Negatively, Heaven means *freedom from* all those disabilities and disadvantages that hem us in here, that make this life a valley of tears, where—

"Our sincerest laughter  
With some pain is fraught".

In heaven no more sorrow, suffering, criticism, squalor, disease, sin; no more time that robs men of strength, youth, beauty, friends . . . Sacred

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<sup>1</sup>"de Gratia et Libero Arbitrio", 24/46; PL 44/912.

<sup>2</sup>Cr. Le Bachelet in his article—"Benoît XII", Dictionnaire de Théologie Catholique, 2/685.



Scripture and Christian Tradition hold before our eyes this aspect of Heaven. It is Heaven as freedom from these things, says S. Paul, that makes these things seem less burdensome:

"For our present light affliction ever more and more abundantly worketh out for us an eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen; for the things that are seen are but temporal, whereas the things that are not seen are eternal".<sup>3</sup>

S. John's vision of Heaven:

"And he (God) shall wipe away every tear from their eyes, and death shall be no more, neither shall mourning or wailing or pain be any more, because the first things are passed away".<sup>4</sup>

Positively, Heaven means everlasting companionship with sterling friends and loved ones, with those who really count, with the Saints (who, after all, are the very flower of mankind) with the Angels,<sup>5</sup> with the Blessed Mother of God ("my mother too", S. John Berchmans used delightedly tell himself). Above all, with Christ Our Lord. How the Saints panted after that companionship, eagerly "longing to set forth and to be with Christ".<sup>6</sup>

Yes, all those elements, both negative and positive, are covered by the notion of Heaven. However, it means much more, more even than companionship with Christ as man. Heaven implies something richer far, far more wonderful—

"What eye hath not seen, what ear hath not heard—  
what hath not entered into heart of man—

<sup>3</sup>II Corinthians 4/17f. The English text cited here and elsewhere in this article (unless the contrary is expressly stated) is from the Westminster Version.

<sup>4</sup>Apocalypse 21/4.

The Church in her Liturgy, loves to quote the book of Wisdom: "Justorum animae in manu Dei sunt, et non tanget illos tormentum malitiae: visi sunt oculis insipientium mori: illi autem sunt in pace, alleluja".

Offertory-prayer, Nov. 1st. See, too, Breviary, Common of Martyrs, capit., Vespers. The words are from Wisdom 3/1-3; S. Ambrose: "Hic ergo impedimentum, hic infirmitas etiam perfectorum, illic plena perfectio". de officiis ministrorum, 1/48/237; PL 16/100/C.

<sup>5</sup>S. Cyril of Jerusalem consoles the hard-pressed Christian with the thought that his present trials are ephemeral, but his association with the angels will be everlasting—

Catech. XVI/XX; PG 33/ 948/ A-B.

<sup>6</sup>cf. Philippians 1/23.

St. Ignatius of Antioch, seeing the torture ahead of him, wrote: "Fire and cross, wild-beasts, crushing of bones and plucking of limb from limb, the breaking asunder of my whole body, all the tortures of the devil—let all these come upon me, if only I may enjoy CHRIST". Cf. Rom. V/3; IV/1; VI/2.

all these things God hath prepared for them that love him".<sup>7</sup>  
The central jewel that Heaven enshrines is the Beatific Vision.

"Behold the dwelling of God with men, and he shall dwell with them; they shall be his people, and God himself shall be with them".<sup>8</sup>

Nothing less than God himself shall be our reward exceeding great. Him we shall see and love and dwell with; that will constitute our everlasting bliss. That is the B.V. Thus we come to immediate grips with our subject. I list out what seem to me the salient characteristics of this Vision.

*1st Characteristic:* It is a vision of the INFINITE GOD. That is the first point to seize on. Because it is a vision of a Being of boundless perfection, *therefore* the B.V. can never pall, never fail to satisfy the soul's deepest longings. It is not a question of merely *satisfying* the soul: this vision of almighty God will infinitely outstrip the soul's own limitless capacities for knowledge and love.

On earth, we are always pursuing the glint and dazzle of manifold perfections, every one of which is created, is, therefore, essentially cribbed, cabined, fragmentary. One thinks of those who are regarded as the fairest flowers of the human race, who seem to gather in themselves most qualities of human beauty. Yet how *limited* such people are. They are limited because, perhaps, their intelligence is no match for their physical beauty; because they lack so many notable human qualities. And even in the field of human beauty, no one of these celebrated personages can combine the beauty of both the dark and the fair. Each is one or the other.

No man or woman exhausts the full idea of *man*. The individual is male or female; a man of action, not of contemplation; a man of heart, not of intellect. Among men what is truthful is not always loving; what is loving is not always strong; what is beautiful is not always holy. "Energy and Strength become easily transmuted into Tyranny. Good-Nature and Gentleness turn into Slovenliness, Thrift into Avarice, Generosity into Prodigality, Cheerfulness into Levity, and Industry into a heedless rush to get rich".

There is so much perfection that is not human: the might of the ocean, the grandeur of the sunset, the hovering of a bird. Whatever there is of created perfection is only the distant reverberation of God

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<sup>7</sup>I Corinthians 2/9.

<sup>8</sup>Apocalypse 21/3.

who alone IS all perfection. For he is INFINITE. That is why the vision of God can never pall.

Wyndham Lewis has drawn an excellent pen-portrait of Lord Melbourne.<sup>9</sup> He describes how constantly Queen Victoria leant on Melbourne during the first years of her reign. Victoria was quite gifted in many ways and she enjoyed an authority and prestige that fell to the lot of perhaps no Sovereign of her day. Yet dull and leaden were the countless evenings that 'dear Lord M' had to spend with her at Buckingham Palace. He was one of the most accomplished men of his day, a very phoenix of wit and conviviality; yet, at his Queen's behest, he was doomed to pass hour after hour sharing her innocent, girlish, utterly boring amusements. Many people in England envied Melbourne his 'beatific vision' of Victoria. But Victoria was not a Being of infinite perfection: and so Melbourne was not infrequently found nodding off to sleep on his cushions, in the very presence of his Sovereign.

Precisely because the vision of God is the vision of an infinite Being, therefore it cannot weary: God gathers into himself all beauty and truth and wisdom and love, all perfection. And NOT in the sprawling vagueness of some gigantic and divine jelly-fish, but in an ineffable unity and harmony and simplicity. The concentration of all perfection in the Uncreated Splendour naturally defies description. Of this we can rest assured: the Vision of that Uncreated Splendour will be the most absorbing, dynamic, galvanising experience it is possible for human nature to enjoy. Indeed so transcendent is this Vision that human nature cannot possibly enjoy it except it be elevated and fortified, by special help from God. But that is a theme for later consideration.

*2nd Characteristic:* The B.V. is rightly styled VISION. Not, of course, that it is a vision of the bodily eye, for God is bodiless and cannot therefore be perceived by any organic faculty. VISION is used in a transferred sense of an *intellectual* knowledge of God. But (and this is most important) not just of any sort of intellectual knowledge of God; rather of that sort of intellectual knowledge of God that is styled vision because of its limpid, penetrating clarity and stark *immediacy*.<sup>10</sup>

It makes an immense difference whether our knowledge of a thing is direct or indirect, mediate or immediate. Think, for example, of the knowledge a world-famous palaeontologist like Theillard de Chardin has of fossil-man. A knowledge that is sound and scientific, and surprising-

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<sup>9</sup>D. B. Wyndham Lewis: "Four Favourites"; London; 1948.

<sup>10</sup>cf. St. Thomas, *contra Gentiles*, 3/53/—second last paragraph. Also Lennarz, 'de Deo uno', Rome, 1948, n. 123.



ly wide, even though always indirect and inferential. Nevertheless how meagre and jejune it is compared with his *direct*, personal knowledge of his friends at the Sorbonne, with whom he daily rubs shoulders.

Or reflect on *our* knowledge of Shakespeare. We can glean a quite rich, well-documented knowledge of the man just from a painstaking study of his works, his dramatic and poetic creations. We learn about his colossal and versatile genius—his ‘myriad-mindedness’—, his piercing insight into human character, his broad sense of humour, the soundness and ‘catholicity’ of his judgment . . . all this and much more we can learn about Shakespeare indirectly, mediately, from the children of his mind. And yet how threadbare is our knowledge of him compared to Anne Hathaway’s or that of ‘rare Ben Jonson’. They knew him directly, immediately. Anne was his wife; Ben Jonson his fellow playwright, a shrewd friend and man of genius.

On earth, our knowledge of God is always indirect, mediate, never (at least in the normal divine economy<sup>11</sup>) direct, immediate. We know God from the works of his hands, from the things he has made. From stars and sunsets, oceans and trees, from life in all its shapes and hues, from human nature in all its ideals and virtues, in innumerable ways we fashion for ourselves this indirect knowledge of God; a knowledge sound and scientific and far-reaching; yet always indirect.

Often in the course of human history God has intervened to fill out our knowledge of him. He has spoken to us through special men, through a Moses or an Isaiah; through the Evangelists and the apostles, through Paul, his vessel of election, through the Popes, through angels; above all, through his only-begotten Son, Jesus Christ. Yet even in this supernatural realm of faith and revelation, God is known only indirectly, only through the veils of Faith. Even the Apostles, even the Mother

<sup>11</sup>Across the centuries of Old Testament history resound God’s words to Moses: “But my face . . . thou canst not see; mortal man cannot see me, and live to tell of it . . . my face thou canst not see . . .” (Exodus 33/20-23; Englishing by Mgr. R. Knox).

Across the centuries of New Testament history resounds St. Paul’s categorical denial of the Vision to mortal man: “I charge thee . . . that thou keep the commandment unsullied and without reproach until the manifestation of our Lord Jesus Christ; which at his own time the blessed and only Sovereign, the King of Kings and Lord of lords, shall display, who alone hath immortality, dwelling in light inaccessible, whom no man hath seen nor can see, to whom be honour and everlasting power”. I Timothy 6/13-17.

Most theologians deny that the B.V. has been granted to anyone on earth—and this, despite the words of Mystics that seem to imply the Vision. Professor K. Rahner has suggested that the Mystics may have, through God’s almighty and miraculous intervention, been granted the Vision ‘per modum actus’.

Cf. Michael Schmaus; “von den letzten Dingen”; Münster; 1948; pg. 536, etc.

of God, who could all cry out with John: 'with our ears we have heard, with our eyes we have beheld, with our hands we have handled the Word of Life',<sup>12</sup> even they had no vision of God in himself; they too knew him only indirectly, only in the twilight of Faith, never in the golden sunlight of Vision.

One reads of certain Eastern Potentates, who before their subjects appeared veiled. Only members of the royal household might behold the countenance of the Sovereign unveiled. Others, even when so close to him that they might touch him, only dimly discerned him through his veils. So it is with our knowledge of God on earth.

But the B.V. gives us a direct knowledge of God. Then we shall know God no longer through the works of his hands, no longer through veils and images, symbols and tokens, no longer as a conclusion to a train of logic and ratiocination, no longer through the visions of prophets or the tongues of angels, no longer in the penumbra of mediate knowledge, but Himself, just as he is. In the B.V., God is known neither *from*, nor *through*, nor *by*, nor *after*, nor *in* created things, but straight-way himself and in himself.<sup>13</sup>

It is this immediacy of Vision that Pope Benedict XII infallibly proclaimed in 1336, in his 'ex cathedra' Constitution called: 'Benedictus Deus'.<sup>14</sup> He declares that the blessed in Heaven see—

"...the divine essence in intuitive vision, which is also facial; no creature, itself first to be known, spoils the immediacy of this vision; rather, the divine essence is immediately shown them, starkly, clearly, plainly".<sup>15</sup>

<sup>12</sup>Cf. I John I/I.

<sup>13</sup>See Augustine's Confessions, book 9, chapter 10. This surely is one of the greatest passages in one of the classics of world literature. Room here only to quote a few lines: "... et loquatur ipse solus, non per ea, sed per seipsum, ut audiamus verbum eius, non per linguam carnis, neque per vocem angeli, nec per sonitum nubis, nec per aenigma similitudinis, sed ipsum, quem in his amamus, ipsum sine his audiamus..."

St. Thomas: "Objectum autem visionis praedictae est divina substantia secundum seipsam, non secundum aliquam eius similitudinem creatam..." (c. Gent. 3/61).

Cf. Lennerz, op. cit., n. 123.

<sup>14</sup>Benedict XII was the third Avignon Pope. His pontificate: Dec. 1334—25 April, 1342. See Le Bachelet's articles in D.T.C.; on Benedict himself (cols. 653/657) and on his Constitution—'Benedictus Deus' (cols. 657-696).

Writes Le Bachelet: "Benoît XII se montra dès le début de son pontificat ce qu'il devait être toute sa vie, un pape d'une grande droiture et d'un zèle actif"

<sup>15</sup>"...viderunt et vident divinam essentiam visione intuitiva et etiam faciali, nulla mediante creatura in ratione objecti visi se habente, sed divina essentia immediate se nude, clare et aperte eis ostendente..." (cf. Denzinger, 530).

Cf. Michel, in D.T.C., 7/2351.

In this remarkable and most celebrated passage the Holy Father seems almost to have run the whole gamut of expressions to convey the idea of direct, immediate knowledge of God. Notice the reiteration of this idea: *intuitive vision, facial, no medium* standing between God and the blessed; *immediate* presentation of the divine essence; God displaying himself to the blessed *starkly, clearly, plainly*. In barely three lines of printed text, there are eight words asserting the immediacy of Vision.

About a century later, the Council of Florence again touched on this same theme.<sup>16</sup> In 1439 this Council declared that the blessed in Heaven—

"...have a clear intuition of the triune God, just as he is". Words of laconic terseness, that give a sharply-etched teaching:<sup>17</sup> the B.V. directly and clearly shows to the blessed the Blessed Trinity, God just as he is. That last phrase—in Latin: '*sicuti est*'—is a classical expression for the immediacy of Vision. The Council of Florence did not coin it; but its insertion in the decree of this oecumenical Council gives it, if possible, a still higher canonization. The phrase is S. John's: "...videbimus eum *sicuti est*".<sup>18</sup> Exegetes discuss whether, in this passage, John is thinking directly of the B.V. However at least indirectly he is; and, anyhow, Tradition has caught up and echoed again and again John's words, applying them to Vision and making them trumpet to the world its immediacy.

Right back at the origin of Christianity, one finds affirmed by St. Paul this truth that engages our attention. For the benefit of his Corinthian converts, St. Paul contrasts our knowledge here with our knowledge THERE, 'in patria':—

"For now we see in a mirror, obscurely;  
but then face to face".<sup>19</sup>

"*in a mirror*"; The mirrors of St. Paul's day did not give the luminous and accurate reflection that modern mirrors do. They were made, not of glass, but of metal; and the image they showed was blurred

<sup>16</sup>The reason why the Council of Florence touched on what Benedict XII had already defined is contained in these words of Le Bachelet: "La définition du 29 janvier 1336 ne rencontra pas de résistance dans l'Eglise latine... Il n'en fut pas de même pour l'Eglise orientale... Par là s'explique que la question ait été traitée au concile de Florence..." (D.T.C. 2/671).

<sup>17</sup>"et intueri clare ipsum Deum trinum et unus, sicuti est" (Denzinger 693).

<sup>18</sup>I John 3/2.

<sup>19</sup>I Corinthians 13/12.

S. Thomas, commenting on this passage, writes: "Sic igitur facie ad faciem Deum videbimus, quia immediate eum videbimus, sicut hominem quem facie ad faciem videmus". (c. Gent. 3/51).



and hazy.<sup>20</sup> The thought, therefore, is: here, on earth, we do not know God immediately in himself, but only through creatures which are a sort of mirror, cloudily reflecting something of the radiance of divine perfection.

*"obscurly"*; *"en ainigmati"*: i.e., darkly, in a riddle, enigmatically. The knowledge that we have of God here on earth is not only knowledge through the medium or veil or 'alembic' of created effects, it is also full of dark patches. God is a riddle to us; at every turn our mind comes up sharp against truths that are beyond its ken, truths shrouded in mystery.

*"but then face to face"*: Instead of the limping knowledge of earth, in Heaven we shall enjoy the clear, keen freshness of direct knowledge. No longer shall creatures more or less stain the white radiance of divinity.

*3rd Characteristic*: The B.V. is FACIAL. To some extent this characteristic has already been considered. We have just noted St. Paul's phrase: 'face to face'. It is found everywhere in Christian literature.<sup>21</sup> First and foremost this qualification—'facial', emphasises the immediacy of Vision. And in so far as it does that, its consideration belongs to the last section. But it does more than that. It inculcates the personal, friendly, intimate quality of the B.V. It is that quality that I want to insist on now.

When, then, I say the B.V. is facial, I mean that it is personal. It is not a cold, aloof, objective, impersonal contemplation of almighty God as of some museum-piece. Everyone has been to a museum and strolled around eyeing exhibits: there a stuffed alligator, further on a model coal-mine, in the next hall a Sheraton table. The whole process is impersonal, objective; one's personal feelings are not engaged, one's Olympian calm unruffled. Likewise, if you stand at Sublime Point on the South Coast of N.S.W. and survey the superb panorama below you, you may be stirred, but the process is still largely impersonal. So, a lover of art might feel almost overwhelmed before the Moses of Michaelangelo at Rome or the Titians at the Louvre, yet the process is chiefly objective.

<sup>20</sup>Cf. Marco Sales, O.P.; *"il Nuovo Testamento commentato"*; Turin, 1914; 2/166: "Gli specchi antichi erano di metallo, e quindi rappresentavano imperfettamente gli oggetti..."

<sup>21</sup>e.g. in St| Ambrose: "Hic ergo in imagine ambulamus, in imagine videmus; illic facie ad faciem, ubi plena perfectio, quia perfectio omnis in veritate est". (de officiis ministrorum; 1/48/238; PL 16/101/A).

For in all these cases, no matter how peerless the object might be, no matter how exquisite the aesthetic pleasure it affords the beholder, always *something* is being contemplated, NOT *somebody*. Consequently there is no personal contact, no 'I—Thou' relationship is established.

In the B.V. "one contemplates not a mere effulgence of impersonal glory, however great",<sup>22</sup> not just an object of supreme beauty that is beauty's self, but the living God. Hence the B.V. means a warm, personal, friendly union with *SOMEBODY*, not something, with God who is matchlessly alive.<sup>23</sup>

This point about the warm, pulsing, personal union with the Blessed Trinity implied in B.V. is particularly to be stressed with us who are heirs to Western theology. The habit of abstract thought, so prevalent in the West, can be a danger here. When speaking of the B.V., Western theologians refer to the vision of God's *ESSENCE*.<sup>24</sup> All too easily that essence is thought of as an abstract *OBJECT* of contemplation, a sort of celestial museum-piece. Of course, the great theologians, like S. Thomas, who use this term do not themselves so conceive of it. For them it is the concrete essence of God, realizing itself in the divine Persons. Still the term can be a danger to us, unless we apply the strong corrective of considerations given above. We must train ourselves here on earth to entertain personal relationships with each of the three divine persons—so that they might be for us vivid "realities," and so that the *essence* later to be contemplated might have all the psychological appeal of personal contact with the "three-personed God".<sup>25</sup> That is how the Vision is succinctly presented by the Council of Florence; that is how Pius XII describes it:

"...In that Vision, in a quite unutterable way, the mind's eyes, sharpened by a supernatural light, will be granted the contemplation of Father, Son, and Holy Ghost..."<sup>26</sup>

<sup>22</sup>Cf. J. P. Arendzen; "The Church Triumphant"; London; 1928; p. 23.

<sup>23</sup>Schmaus well remarks: "Für das Verständnis der himmlischen Lebensform ist wichtig, dass, was der Vollendete schaut, nicht die kalte Pracht eines Dinges, sondern die Glut und das Licht der personhaften Wahrheit und der personhaften Liebe ist..." (op. cit. pg. 554).

<sup>24</sup>'Passim' in those places where St. Thomas treats of the B.V. It is the word 'essence' that Benedict XII uses in his Constitution.

<sup>25</sup>This splendid phrase is from John Donne's sonnet, beginning:

"Batter my heart, three-personed God; for you

As yet but knock, breathe, shine, and seek to mend".

Donne, besides being the greatest of 'metaphysical' poets and one of England's foremost lyricists, was well-versed in Scholastic philosophy and theology.

<sup>26</sup>From the Encyclical: 'Mystici Corporis Christi'; Acta Apostolicae Sedis,

I might add that the typical style of the Church's prayer in her Liturgy is an address to God the Father, through the Mediator, Christ Our Lord, in union with the Holy Ghost.<sup>27</sup> This 'Trinitarian' and personal attitude is emphasised in the Sign of the Cross, the 'Gloria Patri', etc., in the Baptismal formula and a dozen other places. Moreover the 'God' of the New Testament is not, as we sometimes imagine, the 'God' of the philosophers; it is mostly the First person of the Blessed Trinity.<sup>28</sup>

We modern Catholics lack too much this 'Trinitarian' outlook, which, nevertheless, is traditional and held before our eyes in the Liturgy and Scripture. It is that lack in us that makes us too prone to think of the B.V. in an abstract, impersonal style. And that, in its turn, naturally robs the Vision of all its vital attractiveness.

*4th Characteristic:* The B.V. is not exclusively an *intellectual* act. This characteristic is a consequence of the previous one. Because the B.V. is not simply a frozen contemplation of some OBJECT, but rather a personal, intimate contact with the living three-personed God, therefore it cannot be only the act of the intellect, but must also comprise an activity of the will. The B.V. is not just an affair of the mind; it is also and necessarily an affair of the heart.

The B.V. essentially involves the will and love. It involves the will, not only in its birthright endowments, but also essentially as elevated and strengthened with supernatural force. No vision is possible except in one in whom is planted God's own gift of the theological virtue of charity. In that sense, the B.V. springs from, roots in, love. Unless a man at death has grace and charity in him, no Vision.

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1943. The Latin is as follows: "Qua quidem visione, modo prorsus ineffabili fas erit Patrem, Filium Divinumque Spiritum mentis oculis superno lumine auctis contemplari, divinarum personarum processionibus aeternum per aevum proxime adsistere, ac simillimo illi gaudio beari quo beata est sanctissima et indivisa Trinitas". (232).

So Arendzen (op. cit.; p. 18): "The Blessed contemplate not merely the divine nature as such, by a mental abstraction distinguishing it from the threefold personality as we do on earth, they see God as he is, therefore they see the Three Persons in the Trinity".

Lennerz (op. cit.; n. 185) excellently notes that it is as impossible to see God's essence, to see God as he is and NOT see the Three Persons, as it is to see a circle and not see its roundness.

<sup>27</sup>Cf. the 'omnipotens sempiterne Deus' of simply dozens of Liturgical prayers (e.g. collect, 11th Sunday after Pentecost); the "Clementissimie Pater", or the 'Deus' of the Canon prayers. So, too, the Mystics heard the First Person addressing them as 'son', 'daughter', and referring to Christ as their *brother*.

<sup>28</sup>Cf. K. Rahner, S.J.: 'Gott' als erste trinitarische Person im Neuen Testament"; Bijdragen; Maastricht; 1951; pp. 35-52. Also in "Zeitschrift für Katholische Theologie"; 1942; 71-88.



Common observation can show us how necessary to Vision love must be. You see, really look at, only what you *want* to, love to, see; only what you are *interested* in. Your eyes are lidded; you need not see what you *dislike* seeing. Unless you have at least some grains of interest in, or love for, a thing, you will never bring it thoroughly into your field of vision. One remarks how love sharpens, enhances the powers of perception. Those in love discover in the beloved attractive qualities and virtues veiled from the eyes of those not so enamoured. Vision is indeed heightened by love; and without some love cannot even exist. And Vision inspired by love necessarily means some sort of marriage and union between beholder and object. All this is true a hundredfold about the B.V., where the object of Vision and Love is God, who, as St. John expressly informs us, is love.<sup>29</sup>

It is highly significant that the classical passage from S. Paul on knowledge in the B.V. occurs in the context of his cadenced and lyrical verses on charity.<sup>30</sup> The knowledge that is implied in Vision is a knowledge that belongs to that surpassing way of charity, a knowledge issuing from, and shot through with, supernatural love; a knowledge that leads to the repose and bliss of possession.

A moot-point between Thomist and Scotist Theologians is whether the Vision of God is primarily and formally in the intellect or will. Some theologians like to maintain that the Vision of God accomplished in the inmost depths of the soul where no longer knowledge and love are two sundered activities, but blend together, interlocking, interpenetrating. Will anyone deny that the Vision implies both a knowledge incandescent with love, and a love illuminated by knowledge?<sup>31</sup>

That the B.V. means a friendly, warm, loving union with God is hinted at in those places in Sacred Scripture where it is presented under the imagery of a meal or sacred banquet.<sup>32</sup> Much might be written on

<sup>29</sup>I John 4/16. K. Rahner (Bijdragen; 1951, p. 28): "Die entscheidende Erfahrung, die der Mensch in der Heilsgeschichte gemacht hat, ist die, dass der Gott der Väter in seinem Sohn aus Gnade uns zu seiner innigsten Gemeinschaft berufen hat, ist der Satz: '*ho Theos agape estin*'".

<sup>30</sup>I Corinthians XIII. In the previous chapter (XII), St. Paul has been instructing his converts on the 'charismatic' gifts of tongues, healing, interpretation, prophecy, miracles... He concludes: 'Nay, covet ye the gifts that are greater' (XII/31). It is then that he launches into his eulogy of Charity. He rounds off with: 'So there abide faith, hope, charity, these three; but the greatest of these is charity. Make then charity your aim...' (XIII/13; XIV/I).

<sup>31</sup>So Schmaus (op. cit., p. 544): "Man wird also sagen dürfen: Die Gotteschau ist ein vom Erkennen durchleuchteter Akt der Liebe und ein von Liebe durchglühter Akt des Erkennens".

<sup>32</sup>Cf. Matt. 8/11-13; 22/1-14; 25/1-12. Luke 12/35-38; 22/30; Apoc. 3/20; 19/9.

the symbolism of a meal in common. Throughout the history of the human race great importance has been attached to the significance and even sacredness of a banquet.<sup>33</sup> Men who dine together on a solemn occasion are knit together by ties of trust, affection, peace, brotherhood, intimacy. Above all, in history, in the marriage-feast this is plain: an atmosphere of ease and jollity, the casting down of the barriers of reserve. Yet God is by no means forgotten. The Blessed Eucharist is, of course, the meal 'par excellence', where there are intimacy and union and sacredness and peace and brotherhood.<sup>34</sup> Even to our modern, prosaic Western mentality the meal can be full of significance. One has heard how the assassin of St. Maria Goretti, after he had served his long term of imprisonment, sought the pardon of the child's mother. At once she forgave him for murdering her daughter; and, as a token of forgiveness, she invited him to dine with the family one Sunday.

This Scriptural imagery of the meal should certainly drive from our minds any lingering notions that the B.V. might involve a stiff and 'stuffy' intercourse with God. Christ Our Lord has told us how graciously God will condescend to put us at our ease:—

<sup>33</sup>Daniélou (op. cit. 8-12) has some interesting pages on the significance of repasts in the Old Law. He writes: 'Intimité avec Dieu, réunion de la communauté, jouissance des biens divins, tels sont les traits qui caractérisent le thème du banquet sacré dans l'Ancien Testament'.

Schmaus observes that in ancient times it was often the custom to leave one place free—for God. He goes on: "Desahlb gehört zum Mahle das Gebet, das Gespräch mit Gott". (op. cit. p. 529).

Very fittingly the Christian and monastic 'benedictio mensae' hints that the earthly meal is symbolic of the heavenly banquet of union:

"Mensae caelestis participes faciat nos Rex aeternae gloriae". Or, 'ad cenam': "Ad cenam vitae aeternae perducatur nos Rex aeternae gloriae".

See Jean Daniélou, S.J.: 'Les repas de la Bible et leur signification'; La Maison-Dieu; n. 18; 1949; 7-34.

Schmaus: 'Der Himmel als Mahl'; op. cit., 528-530.

<sup>34</sup>At the Feast of Corpus Christi, which celebrates the Eucharist as the supreme banquet on earth, the Church raises our minds to the heavenly banquet of Vision. Here is the conclusion of the sequence of the Mass, the 'Lauda, Sion':

"Tu, qui cuncta scis et vales:

Qui nos nascis HIC mortales:

Tuos IBI COMMENSALES, coheredes et sodales

Fac sanctorum civium".

See de la Taille's 1st 'Elucidatio' in *Mysterium Fidei* (third edition, p. 14-15): "Commensalitas . . . si qui ea utuntur, maximam habet vim constringendi vinculo arctissimae cujusdam unitatis".

Then he quotes the words of William of Paris: "Commensalitas autem, tamquam summa communio post commutationem causarum essendi, quae sunt pater et mater, maxime effectiva est familiaritatis".

Next, de la Taille traces the link between the 'commensalitas' of the sacrificial banquet and Heaven: "Quo commercio divino potissimum figurabatur futura honorum Coelestium consecutio, ad quae per sacrificium justitiae praepararetur homo, initiareturque per convivium theothytorum".

"Blessed those servants whom the master when he cometh shall find watching. Amen I say to you, he will gird himself and will make them recline and will come and minister to them..."<sup>35</sup>

(To be concluded).

J. P. KENNY, S.J.

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### SHORT NOTICE

HEARTBREAK EARTH, by A Carmelite Nun. Sands & Co., 1952. 235 pages. 10/6 (Eng.).

This is the fourth book by the writer whose anonymity is established in the pseudonym, "A Carmelite Nun". Perhaps she is writing too quickly, and publishing too often, for this book has no clear theme. Too many irrelevant remarks by too many people—that would be its first fault if our objections were tabulated.

For whom is the book written and why? Perhaps the double question may be answered by saying that the author seems bent on showing seculars that Carmelites are human and humorous. But incidents, quite laughable in the family circle of Carmel, may appear only trivial to curious folk on the enquiring side of the grille. Tell us no more, please, Sister. Girls, wishing to enter a contemplative order, are enticed not a little by the thought of its prayerful silence, its other-worldly dignity. The life will not appear more attractive when shown in terms of Sisters digging potatoes, falling into flower-beds or talking to the convent cat. (And how they do talk to him!) Cat-lovers will find this touch quite charming.

The author, one gathers, is fairly youthful, of mature judgment and deep sympathy. She is travelled and well-educated, and, greatly esteeming her vocation to Carmel, must be an ideal mistress of novices. (We presume this is her office.) A postulant wanders in and out of chapters in much the same way as she seems to wander about the garden, giving the author (who meets her just at the right moment) the opportunity of putting before us views on the vocation to Carmel, as it appears to the lonely postulant and to her spiritual guide. Clearly, the nun is concerned about interpretations given by priests and others to recent papal pronouncements regarding Orders of Religious Women. We agree with her in saying that any changes in old-established Orders should come gradually, and from within; it would be a tragedy to alter customs, merely to bring them into line with what people in the world would like them to be.

As we hear the postulant one day at the parlour grille, hailing her selfish mother with, "Hullo, darling! On the warpath again!"...we murmur that the day must come for Daughter, if she is not to be a hair-shirt to her community, to be disciplined, restrained and gentle. Exuberance may be endearing in individual cases; but to have too many at it on the cloistral side of the grille could be maddening both to the exuberant ones, who would chafe at not being given a clear field, and to quieter spirits who would not expect this obstacle to a life of prayer.

One would like to discuss these things with the author. We would like to see what kind of job she does with that lively postulant, so generous and ready for heroism. Many of the uninteresting pages in this book we could well spare for a scheme showing how a modern postulant may be trained to become strong, gentle and humble while remaining cheerful and purposeful.

M.O.

<sup>35</sup>St. Luke 12/37f. These words cause the mind to jump to that scene described by St. John (chapter XXI). The risen Christ himself prepares breakfast for his Apostles; lights the fire, lays on the fish, sets out the bread, issues the invitation—"come and breakfast" (verse 12). It is he, too, who (delicate touch) suggests using the more tasty, freshly caught fish (10). This tact and graciousness of the Lord Jesus in his triumph help us to understand still better the friendliness of the union in store for those who love him.



# Archdeacon John McEncroe, II.

## (1795-1868)

*Summary:* Perils of the water—Father McEncroe's experience of the Atlantic—Providential meeting with J. H. Plunkett—Social and economic conditions in post-Emancipation Ireland—Tithe-war, evictions and general unrest—Father McEncroe helps to restore peace in Clare—Emigration creates new interest in Foreign Missions—Fr. Hand and All Hallows—Fr. McEncroe appointed Collector for new Thurles Seminary—Visits many parts of Munster—meets interesting personalities—Despairs of Ireland's future—Offered the Presidency of Thurles College—Listens instead to the pleadings of J. H. Plunkett—Plunkett appointed Solicitor General for N.S. Wales—Secures the appointment of McEncroe as Chaplain—Arrival in Sydney—Roger Therry's impressions of conditions in the colony.

Going down to the sea in ships in the old windjammer days of a century and a quarter ago was only too frequently all that the Psalmist described it as being—an extremely awe-inspiring and hazardous undertaking; and when Father McEncroe longed, as he so often did towards the end of his life, for “steam to Panama”, he was almost certainly remembering his own nightmare experience of the treacherous Atlantic in the autumn of 1829. More fortunate, however, than many another apostolic wanderer of those days his storm-swept vessel did at all events manage to reach the wished-for haven, but only after a terrific battle with the elements during which there was much more ‘mounting up to heaven and sinking down to the depths’ than was good for the nerves and limbs of those on board. But although for the returning exiles it certainly spoiled the joy of homecoming, not all of the storm's consequences were so unfortunate, and it is pleasing to note that it was in the hospital to which he was taken straight from the ship with a broken arm that Father McEncroe first met the young lawyer John Hubert Plunkett, the *fidus Achates* of all his after years and the person, it would seem, directly responsible for his coming to Australia.

But there were other forces at work, besides the promptings of Mr. Plunkett, which were destined to influence Father McEncroe profoundly and to shape the course of his future.

During his prolonged stay in hospital and afterwards, he had ample opportunities of studying the full significance of the new Act and its practical bearings on the social and economic conditions of the country. If he had been sanguine enough to have hoped for a fairly generous measure of freedom, something, for example, even remotely resembling

our Declaration of Human Rights, he was bitterly disappointed. Not only did it not prove to be the long looked-for millenium, but in some vital respects it actually left many Catholics worse off than they had been before. To people on the verge of starvation it mattered little that they might now be represented in Parliament by Catholic rather than Protestant members. Exorbitant rents had still to be paid and there was no security of tenure. Worst feature of all was the disfranchisement and consequent ruin of the thousands of little people who had risked and lost everything in the cause of Emancipation. Some thirty years previously, in order to manufacture votes through the forty shilling freeholders, the landlords had subdivided lands into small holdings. Under that system families multiplied and the population rapidly increased. When, however, those tenants-at-will exercised their natural right to vote for O'Connell in the Clare elections their power of voting was stopped, and very many of them, of no further political use to the landlords, were cruelly evicted from their cabins and left to wander hungry and penniless by the roadsides, to become the natural prey of rabid proselytisers eager to purchase a nominal allegiance to Protestantism with tempting offers of "soup and hairy bacon".

Not very much better was the position of those who managed to retain their grip on their properties. Rackrented unmercifully by absentee landlords who, according to a Parliamentary committee in 1830, took away annually four million pounds, or one-third of the whole rental of Ireland, they were still further ground down by the ruthless exactions of the parsons whose agents not only collected the tithes with a callous disregard for human misery but in many places, as in Father McEncroe's native parish, added insult to injury by demanding them from the Catholic clergy and seizing their horses and other possessions. The crying injustice to themselves the long-suffering people were prepared to put up with, but the insult to their priests stung them to action and resulted in 1830 in the tithe war, which appears to have been particularly bad in the diocese of Cashel.

Although Bishop Doyle, never a believer in "peace at any price," might be said to have sanctioned the tithe-war by publicly expressing the hope that the people's "hatred of tithes might be as lasting as their love of justice," many of the clergy, realizing the hopelessness of the struggle, advised their flocks to put away their arms and submit to the injustice. Father McEncroe evidently saw the wisdom of this advice, and some idea of the extent of his efforts to restore peace in one of the

most militant parts of the country may be gained from a very interesting speech which he delivered in Sydney on an important occasion many years later. This is how the *Herald*, somewhat vaguely, reported him: "When he (Father McEncroe) was a resident in the County Clare, he had absolutely entered into what may be called a conspiracy with Tom Steele. Their meetings were secret and at night time, their object was arms, and their aim the people of Clare. Now if the Attorney-General had managed to get hold of that fact, he (Fr. McEncroe) would be very soon in the dock. When the entire County of Clare was in a state of ferment, he was acting as chaplain to the county gaol, and knew more of the localities and state of the country than any man in it. He was anxious to see a stop put to the ferment. Mr. Steele felt equally anxious and was willing to lend his aid in any way that might be deemed practicable. How did they effect this great object? By going to the fastnesses of the Mountains and there meeting those deluded people and inducing them to give up their arms. Frequently had he met Mr. Steele of a night returning from some mountain pass loaded with arms, which he had prevailed upon people to give up. It was especially through this means that the peace was restored. Tom Steele and their humble servant were so far conspirators".

War and famine were now the lot of the Irish people. Pestilence alone was all that was wanting to complete the final ruin and degradation, and when that grim spectre appeared in the shape of the terrible Asiatic cholera of 1832, the people's cup of suffering was filled to overflowing, and Father McEncroe, who knew what he was talking about, was probably not exaggerating when he declared that the people of Ireland were five thousand times worse off than the American slaves, whose cause he had so lately been pleading. One incident connected with the cholera deserves to be recorded for the interesting light it sheds on the strange mentality of so-called Church leaders. The daily papers were loud in their praise of the devotion of the Catholic clergy and Sisters to the sick and dying, and commented unfavourably on the absence of the Protestant clergy from the scene. To meet this criticism in the Protestant press, the Protestant Archbishop of Dublin, Dr. Whately, issued a pastoral letter in which he excused the clergy of the Church of Ireland from attending cholera patients and other infected persons, not only because of the danger of bringing contagion into their families, but also on the ground that the Protestant patients had no need of such attendance since they could turn to Christ without the assistance



of their ministers. In view of this astounding admission was it any wonder that their continued demands for tithes from priests and people alike wrung from the English parson Sydney Smith the scathing denunciation: "There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa, and in all we have heard of Timbuctoo. It is an error that requires 20,000 armed men for its protection in time of peace, and costs more than a million pounds a year".

As fresh evictions and deportations caused emigration to reach colossal proportions, many of the Irish clergy began to devote their attention more and more to the most meritorious of all charitable works—the spiritual care of the poor emigrants. Thus we find young John Hand, even during his student days at Navan and Maynooth, preoccupied with his wonderful dream of a great missionary college exclusively for the foreign missions. "The Annals of the Association for the Propagation of the Faith kindled all the enthusiasm of his nature, and as he often read them far into the night, the martyrs who left a crimson stain on many a heathen land, passed before him, wearing their crowns and waving their palms. Turning to the perilous wanderings of the missionaries in the great lone land of the West, he thought of the scattered children of his own race and creed. He saw them by the mighty rivers of America, like the Jews in their captivity, who sat by the rivers of Babylon, and wept when they remembered Sion. He followed them into the regions of the Southern Cross, into the bush, into the mines, and he found them begging the Bread of Life but no missionary to break it to them. His thoughts travelled back nearer home, and among the populations that throng the great cities of England and Scotland, thousands of poor Irish Catholics were heard calling for an Irish priest. One night he went to bed so excited by this reflection that it disturbed his much-needed rest. He dreamt of the poor Catholic exiles from Ireland, and their cry of spiritual distress was startling in his sleep. It seemed to convey to him a message from God to send them missionaries, and he resolved to do so".<sup>1</sup>

Although not to be compared, naturally, with Fr. Hand's, Fr. McEncroe's own efforts to provide spiritual assistance for the exiles were enormous and life-long. And Fr. McEncroe's labours, as we have already seen and shall have occasion again to see more clearly, were never confined to merely spiritual objectives, but covered also a very wide field of political and social reform.

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<sup>1</sup>MacDevitt, *Father Hand*. P. 102.

Following the lead of other dioceses, and notwithstanding the generally unpropitious nature of the times, Cashel was determined to have its own seminary for home and foreign missions, and in July, 1829, Archbishop Laffin laid the foundation stone of St. Patrick's College, Thurles, in a combined celebration of Emancipation and the sixth anniversary of his own consecration. Finance, naturally, proved difficult to obtain, and when Father McEncroe was well enough to leave hospital he was appointed a collector, in which capacity he seems to have visited parishes and towns all over Munster, lecturing on his experiences in America, giving quasi-missions, and meeting such eminent personages as O'Connell, Steele, Barrett, and Father Matthew. Years later, when Father Matthew was at the height of his fame as The Apostle of Temperance, his frequent letters to Father Therry in Sydney invariably included a request to be remembered "to my dear friend Father McEncroe". But the tour of Munster finally convinced him of the hopelessness of Ireland's cause. The teeming gaols and workhouses, the crowded emigrant ships, above all the terrible spectacle of hundreds of manacled prisoners being driven like cattle through the streets of Clonmel and Cork on their way to the transportation hulks, were all eloquent pointers to a state of things which he summed up in one pregnant sentence: "The present was full of misery—the future almost without hope". He returned to Thurles, not to accept the Rectorship of the new college, as had been arranged by Archbishop Laffin, but to give serious consideration to the urgent entreaties of his kind friend of hospital days, John Hubert Plunkett.

John Hubert Plunkett, whose name will be forever linked with that of Archdeacon McEncroe in the saga of the building up of Church and State in Australia, had been born at Roscommon, the scion of a noble family which in spite of penal laws and successive confiscations, had given many priests and prelates, including Blessed Oliver, the martyred Archbishop of Armagh, to the service of religion in Ireland. A graduate of Trinity College, he was called to the Bar in 1826, and immediately took a leading part in the struggle for Catholic Emancipation. His reward came in 1830 when the Grey Ministry attained office through the support of O'Connell's fifty-four "Repealers". Though O'Connell refused to accept a portfolio himself, he stipulated that some public posts should be offered to his Catholic followers. Fortunately for Australia the position of Solicitor-General in New South Wales was given to Plunkett. It was typical of the new Solicitor-General's life-long devo-

tion to the cause of the poor and the oppressed that one of his first acts was to recommend the appointment of his friend, Father McEncroe as chaplain of the colony. Not less characteristic was the response of the zealous missionary. Convinced of the urgency of what he considered a Divine call, he took up once more his pilgrim's staff and, leaving Archbishop Laffin to find another rector for his college, set off at once for the Antipodes, arriving at Sydney in company with Mr. Plunkett, 13th June, 1832.

A vivid picture of what Sydney town looked like on that far-off June day has been preserved for us in the *Reminiscences* of Roger Therry, the first Catholic appointed to an administrative position in the Australian colonies. Like Plunkett, he had been associated with O'Connell in the struggle for Emancipation, as well as being for years the secretary of the National Society for the Education of the Poor in Ireland. Admitted to the Irish Bar in 1824 and to the English Bar in 1827, he eventually won the esteem and affection of Prime Minister Canning, who entrusted him with the editing of his speeches and recommended him to his successor in office, Sir George Murray. The recommendation was not forgotten and in due time Therry was appointed a Commissioner of the Court of Requests in New South Wales. On his arrival in Sydney he was delighted with the progress of the town but horrified at the terrible spectacle of men and women being compelled to live and work like beasts. "Sydney", he writes, "contained 15,000 inhabitants. The streets were wide, well laid out and clean. Two regiments—the 30th and 57th—the headquarters stationed in Sydney, were then on duty in the colony. This considerable regimental force, with a large commissariat establishment, imparted quite a military aspect to the place. The houses were for the most part built in the English style, the shops well stocked, and the people one met with in the streets presented the comfortable appearance of a prosperous community. The cages with parrots and cockatoos that hung from every shop door formed the first feature that reminded me that I was no longer in England. A more significant intimation, however, was afforded on entering a few shops. In one the English accent came trippingly off the tongue; in another you needed no assurance that the proprietor had spent his early days among the "banks and braes of bonnie doon"; and the next told plainly that the infancy of the owner had been cradled in Moore's "first flower of the earth and first gem of the sea". Commodious verandah cottages, around which English roses clustered, with large gardens,



were scattered through the town. There was hardly a house without a flower-pot in front. A band of one of the regiments, around which a well-dressed group had gathered, was playing in the barrack yard, and every object that presented itself favoured the impression that one had come among a gay and prosperous community. Nothing met the stranger's eye to convey the notion that he was in the capital of a penal colony . . . .

"When, however, day dawned in Sydney, the delusion of the evening was dispelled. Early in the morning the gates of the convict prison were thrown open, and several hundred convicts were marched out in regimental file and distributed among the several public works in and about the town. As they passed along—the chains clanking at their heels—the patchwork dress of coarse grey and yellow cloth marked with the government brand in which they were paraded—the downcast countenances—and the whole appearance of the men, exhibited a truly painful picture. Nor was it much improved throughout the day, as one met bands of them in detachments of twenty yoked to waggons laden with gravel and stone, which they wheeled through the streets. In this and other respects they performed all the functions of labour usually discharged by beasts of burden at home".

Among the poor human beasts of burden, Judge Therry, like Father McEncroe and John Hubert Plunkett after him, was pained to find many hundreds and thousands of his own race and religion. The Catholics were indeed a despised minority, holding no positions of trust and wielding no influence in the social life of the country. With the departure, however, of the tyrant Darling and the arrival in his stead of the liberal-minded Limerick soldier, Sir Richard Bourke, things had taken a turn for the better, and it needed only the inspired leadership of men like Therry, Plunkett, McEncroe, and Wentworth to force a measure of justice in the social and religious spheres. Fortunately such leadership was at hand, and Father Therry, the gallant pioneer priest who had for so long borne the heats and burdens of the day, having suffered under the autocratic rule of Macquarie and the open persecution of Darling, must have rejoiced to welcome such willing labourers to his vineyard. Eloquent, surely, of his undying warm-hearted gratitude were the touching words he penned almost half a century afterwards to Mrs. Therry: "It will be a consolation to you to know that I did not forget to celebrate this morning for your intention, and that I have not omitted for thirty years to make a daily memento of the

Plunketts and Therrys at the altar". Significant also that among the last words he ever uttered, as he lay dying at Balmain, was a pathetic wish to have his life-long friend at his bedside. "Send", he was heard to say to his faithful attendant, "Send for Archdeacon McEncroe. Tell the Archdeacon that I am seventy-three years old".

(To be continued)

R. WYNNE.

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### SHORT NOTICE.

DIALOGUE OF COMFORT AGAINST TRIBULATION, by St. Thomas More. Sheed and Ward. Pr. 10/6.

Over 400 years have gone by since St. Thomas More wrote this book, but it still has an interest more than historical. Ours are troubled times and we have as much need of comfort as ever men had. The saint gives us the lasting and sure ways of gaining it. The motives and expectations we must have in appealing to God are carefully laid down, and these hold good in any age. Even the particular questions affect us closely, for pride, wealth, fear of coming persecution and the anguish of mind which tempts to suicide all find a place. But it is the saint's personality, showing through the humour of expression and the many stories and examples, that makes a popular edition possible. A slight tendency to wordiness and the disadvantages of dialogue form are completely swallowed up by it. Most of the time the reader's interest is firmly held.

The volume under review contains a modernised version. It is not in modern English, for enough has been left of the original to keep in mind its origin. This is not to say it is hard to read. If it is not modern English, it is certainly easy reading for moderns.

The book is well arranged and clearly printed. It is a pity, however, that no guide has been given to the matter.

B.J.

# Dogmatic Theology

## THE THEOLOGY OF THE MASS, XIV. THE FRUITS OF THE SACRIFICE.

A treatment of the Holy Sacrifice of the Mass would not be complete without some consideration of the fruits, or effects, of the Sacrifice. Therefore in this, the last article of a series, we shall briefly consider the more important questions connected with the fruits of the Mass.

Now, the effects of the Sacrifice are identical with the ends for which it is offered. And everyone knows that the Sacrifice is offered for four ends: to adore and praise God (the *latreutic* end); to thank Him for all His graces and benefits (the *eucharistic* end); to implore the supernatural and natural blessings we need so much (the *impetratory* end); to obtain remission of our sins and make satisfaction for the punishment due to sins already forgiven (the *propitiatory* end). Two of the effects, then, refer directly to God; and two are directly related to us.<sup>1</sup>

It is a dogma of Faith, defined in the Council of Trent,<sup>2</sup> that the Mass bears the *latreutic* and *eucharistic* effects. Indeed, no one could doubt that this Sacrifice, in which the great High Priest offers Himself as an immaculate victim sacramentally immolated, gives to Almighty God supreme adoration and praise, and recognizes the supreme dominion of God over all things. Nor could anyone doubt that such a sacrifice, containing such a Priest-Victim, gives adequate thanks to God for His great bounty towards us. Even the first protestants conceded these effects to the “*eucharistic rite*”.

It is also a dogma of faith that the Mass is a *propitiatory* Sacrifice; that is that it bears the fruit of remission of sins and of temporal punishment due to sins. This was explicitly defined by Trent against the Protestant reformers who loudly proclaimed that such a doctrine reeked with blasphemy because it was an insult to the great sacrifice of Calvary by which the sins of mankind were redeemed and repaired once for all. Trent replied: “If anyone says that the Sacrifice of the Mass is only a

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<sup>1</sup>Frequently all four effects of the Sacrifice are called “fruits”, but more frequently and more correctly, it seems, the term “fruits” is restricted to the third and fourth effects, i.e., to the graces and gifts that we men implore and receive in the Sacrifice. It is merely a question of terminology.

<sup>2</sup>Sess. 22, canon 3; Denzinger, 950.



sacrifice of praise and thanksgiving, or a mere commemoration of the Sacrifice of the Cross, and not a propitiatory Sacrifice, . . . and that it must not be offered for the living and the dead, for sins, punishments and satisfactions, and other necessities, let him be anathema".<sup>3</sup> Trent also pointed out to the frantic Reformers (who deliberately misunderstood the constant teaching of the Church in this matter), that the Mass is a propitiatory Sacrifice, not in the sense that Christ makes new satisfaction for sins therein, nor in the sense that He acquires new merits for us, but in the sense that the satisfactions and merits of the Cross are applied to the souls of men by the offering of this Sacrifice, as by a particular cause. "The fruits of that bloody sacrifice are most richly received through this unbloody sacrifice".<sup>4</sup> Therefore, the Council continues, "it is offered not only for the sins, punishments, satisfactions and other necessities of the living, but also for the faithful departed whose souls have not yet been fully cleansed; and this rightly so, according to the tradition of the Apostles".<sup>5</sup> The Fathers of the Council, in their animated discussions prior to the formulation of the Decree, appealed to the overwhelming evidence of the Fathers of the Church in which the Apostolic Tradition was plainly visible; a tradition thus succinctly expressed by Augustine: "In all the sacrifices of the Old Law was this one Sacrifice signified, which truly effects the remission of sins".<sup>6</sup>

The Council did not explicitly define the existence of the *impetratory* effect of the Mass, because no one, not even the Protestants, denied that the eucharistic rite has the power to obtain supernatural graces and natural benefits conducive to a supernatural end. However, this effect was implicitly defined in the places quoted above where the Council states that the Mass is offered not only as a sacrifice of propitiation for sins, but also "for other necessities". Besides, if the Mass has the power to obtain for us that greatest blessing of all,—the remission of sins—who shall doubt that it is empowered to open wide those treasures of God that hold the innumerable lesser graces and benefits?

Several very important and interesting questions leap out at us from this dogma concerning the effects of the Sacrifice:

I. *Are the effects of the Mass produced ex opere operato, or ex opere operantis?*

<sup>3</sup>Ibid.

<sup>4</sup>Sess. 22, cap. 2; Denzinger, 940.

<sup>5</sup>Ibid.

<sup>6</sup>Quaest. in Levit., 57; PL, 35, 704.

We must have a clear grasp of the terminology if we are to avoid confusion of thought. You will recall that in sacramental theology the term "ex opere operato" has a very definite meaning when applied to the question of sacramental causality. There it means that the sacramental rite itself has the power, divinely communicated to it, to confer grace on those who do not place an impediment. It means that the grace-conferring efficacy resides in the rite itself validly administered, as in a true instrumental cause. The dispositions of the recipient and minister have no causal influence on such efficacy, though, of course, the amount of grace received will be proportionate to those dispositions. Now, when applied to the Mass the term "ex opere operato" means *the intrinsic dignity* of the Sacrifice which renders it pleasing to God and, consequently, productive of the fruits, quite independently of the devotion and dispositions of the priest and faithful who offer it. Thus, whereas the sacraments are *physical* causes of graces, because of the physical power communicated to them by God (so we maintain), the Mass is a *moral* cause, because its intrinsic worth and dignity moves God directly to confer graces on us.<sup>7</sup>

Now we can answer our question with a distinction: a) the Mass, considered as an act *performed by Christ*, produces its effects "ex opere operato", quite independently of the dispositions of the minister and faithful. Christ, the High Priest and Victim, is infinitely pleasing to God and gives to the Mass an inherent dignity and value that cannot fail to make it acceptable. On account of this ex opere operato efficacy the Mass is, as Trent taught, "that clean oblation which cannot be stained by any unworthiness or malice of those who offer it".<sup>8</sup>

b) The Mass, considered as an act performed *by the priest and the faithful*, produces the effects "ex opere operantis", just like any other supernatural work though pre-eminently above all others. Hence, the efficacy of the Sacrifice under this aspect will be more or less intense according to the holiness and dispositions of the various offerers. And that is a jolting truth for our spiritual lives!

II. *Are the effects which are produced "ex opere operato", immediately produced or mediately?*

Here again we must distinguish. The two effects that directly refer

<sup>7</sup>The different forms of causality may be illustrated in this way:

God \_\_\_\_\_ /sacrament \_\_\_\_\_ /grace  
 Mass \_\_\_\_\_ /God \_\_\_\_\_ /grace.

<sup>8</sup>Sess. 22, cap. 1; DB. 939.

to God, that is, the latreutic and eucharistic effects, are *immediately* produced. Immediately that the divine victim is immolated and offered to God supreme honour and thanks are instantly rendered to the Divinity. As regards the fruits that come to us from the Sacrifice, however, the following points should be carefully noted: a) concerning the *propitiatory* fruit, it must be held that the Mass does not *immediately* remit the guilt of sin; for, sins can be forgiven only by the *ex opere operato* efficacy of the sacraments instituted for that purpose, or by an act performed "*ex opere operantis*" adequate for the purpose (i.e., contrition or perfect love). Sins are remitted by the Sacrifice only *mediately*, in the sense that Almighty God, placated by the Sacrifice, grants to the sinner actual graces by which he is moved to repentance and either goes to Confession or makes an act of perfect contrition. This is clearly taught by the Council of Trent: "Almighty God, appeased by the offering of this Sacrifice, gives the grace and gift of repentance and thus forgives even the greatest crimes and sins".<sup>9</sup> This, of course, presupposes that the sinner will freely co-operate with the actual graces bestowed on him through the efficacy of the Mass. He is free always to reject those graces and, consequently, the propitiatory fruit of the Sacrifice.

b) On the other hand, the remission of temporal punishments due to sins already forgiven is effected *immediately*, both as regards the living and the dead. In the Holy Sacrifice Christ our Lord pays the debt of these penalties.

Similarly as regards the *impetratory* fruit of the Mass (produced *ex opere operato*), it must be said that all the spiritual graces, and temporal blessings conducive to our supernatural end, are effected *immediately*. All that is easily understood.

III. *Are the "ex opere operato" effects of the Mass infallibly obtained?*

In answering this query we must again make the distinction between the effects relating to God and the fruits relating to us: a) undoubtedly the *latreutic and eucharistic* effects of the Sacrifice are *infallibly* achieved by the "*ex opere operato*" efficacy of this most sacred and most acceptable oblation. Such is the dignity and all-pleasing value of the divine Victim immolated and the High Priest offering that it would

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<sup>9</sup>Sess. 22, cap. 2; DB. 940. We should note that the precise point of propitiation here lies in the fact that by the Mass God is appeased, and, putting aside His just indignation and aversion, He grants actual graces which, unappeased, He would refuse. It is the Mass that takes away the impediment of wrath and indignation.



be impossible for God not to derive immense honour, glory, and thanksgiving from the Sacrifice. This is always His beloved Son in whom He is well pleased, and no unworthiness on the part of those who share the spotless oblation can possibly frustrate the all-consuming devotion that burns in the divinized heart of the Incarnate Son of the heavenly Father, and expresses itself in the mystical immolation of our altars not less than on the Cross of Calvary.

b) But the effects relating to us, i.e., the propitiatory and impetratory fruits, are not always infallibly obtained. Certain conditions must be fulfilled before these fruits are granted. Hence these fruits are obtained *hypothetically-infallibly*; i.e., they are infallibly gained if the necessary conditions are fulfilled.

What are these conditions? First, it is required that *the object* we seek after through the offering of the Mass tend towards our eternal salvation. It is impossible that our Divine Redeemer should plead for things, on our behalf, that would ultimately frustrate the great work of Redemption, of which the Mass is but a prolongation and application. It is also demanded that the object sought be in accordance with the ordinary laws of divine Providence, and not postulatory of miraculous intervention; for, the Mass is one of the ordinary means of salvation instituted by Christ.

Secondly, it is required that we do not place any obstacle to Christ's intercession on our behalf. Thus, a person will not obtain grace to repent of his sins if he still clings to his sinful dispositions. As the Council of Trent admonishes, it is only when we come to God "with a true heart and right faith, with fear and reverence, contrite and repentant", that we can hope to obtain mercy and grace in due season. Similarly, the remission of temporal punishments can only be gained by one who is in the state of grace, having purged his soul of the guilt of sin on account of which the penalty was contracted.

Given the correct dispositions in our souls we can say that the impetratory and propitiatory fruits of the Mass are infallibly obtained "ex opere operato". If that which we request through Christ's intercession would not be profitable to our eternal salvation, we may be sure that some grace or benefit will be bestowed on us that will bring to us a far greater good than the one we desired.

As regards the souls in Purgatory, we must say that the fruits of the Mass are absolutely infallible, because in them all the conditions are always fulfilled. For, the object that we seek on their behalf is always

directed towards their eternal salvation; nor is it in any way outside the ordinary laws or economy of divine Providence; and their souls always have the right dispositions requisite for the reception of the sacrificial fruits. As to whether the Mass is so powerful in its impetratory and propitiatory fruits that it need be offered but once for those who have these necessary dispositions depends on the next question we have to consider.

#### IV. *Are the fruits of the Mass infinite or finite?*

a) It is clear that the effects of the Mass that are *referred to God* are finite on the part of the priest and faithful offering, and therefore render finite honour and thanks to the eternal Trinity. This necessarily, because of the finite dignity of the offerers. But insofar as they proceed from Christ the High Priest they are infinite and infinitely honour the Divinity.

b) As regards the fruits that *relate to us*, it is again evident that insofar as they are obtained "*ex opere operantis*" by the power of the priest and faithful they are finite, and that they will be greater or lesser in proportion to the number and sanctity of the members of the Mystical Body. But what of these fruits considered on the part of Christ? It is clear that the infinite dignity of the High Priest impetrating and satisfying on our behalf demands that the fruits obtained be *in themselves, objectively, infinite*. Thus, the fruits of one Mass are *potentially* so great, both intensively and extensively, that *if they were actually applied* to the Church Militant and Suffering they would more than suffice to cancel all the debts of temporal punishment, and obtain all graces for salvation for all men with the right dispositions at that time.

But are these fruits, (in themselves, objectively, or potentially infinite) *actually applied* to souls, or are they measured out in limited quantities and degrees of intensity? To this we answer with the common doctrine that the fruits of the Mass, in their application to our souls, are intensively and extensively finite.<sup>10</sup>

Learned doctors dispute as to the reason of this limitation. Some theologians (Franzelin, Genicot, Cappello) seek the reason in the *positive will of Christ* who decreed that the fruits of the Mass be limited in any one soul for whom it is offered, and that the Mass offered for many persons would benefit each less than if it were offered for one person in particular. Against this we must say that there is no positive

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<sup>10</sup>"Intensity" here means the degree of perfection of the fruits in any one soul, "extension" means the number of souls to whom the fruits are applied.

evidence of such a decree, and therefore the opinion is fundamentally wanting.

Other theologians (the vast majority) seek the reason in the *limited dispositions* of the subjects who are the recipients of the sacrificial fruits. This teaching appeals to us for two good reasons: first, because if it is true that the Mass is, of its nature, unlimited in efficacy it is far more in keeping with God's munificence to allow the Sacrifice its fullest operation in the souls of men, so that any limitation that occurs be imposed on it by the limited dispositions of the recipients. Thus, in the natural order, fire will burn wood in proportion to the disposition of dryness found in the wood. God always adapts secondary causes to the nature of things that they are destined to affect, whether they be in the natural or supernatural order. That is a sound scholastic principle, and it must hold good in the case of the Mass which, great as it is, is only a secondary cause of salvation.

Secondly, if the efficacy of *the sacraments* is limited only by the dispositions of those who receive them, we may quite reasonably conclude that the Mass which, like the sacraments, is a particular and secondary cause of salvation, is limited in its fruits only by the dispositions of those to whom it is applied.

This explains quite well why the Church approves of the Mass being offered again and again for any particular soul of the Church Militant or Suffering.

Similarly, the fruits of the Mass will be less in proportion to the number of souls for whom it is offered. That is the same as saying that the fruits of the Mass are *extensively* limited. If this were not so we could not understand the universal practice of the Church whereby the special fruits of the Mass are applied to one soul only. Why should so many souls be deprived of such benefits if the Mass could be applied to all without loss to the person for whom it is nominally offered? Nor could we understand why all the souls in Purgatory would not be liberated by the offering of one Mass, even though it were applied to one soul in particular!

It must be understood that the above remarks are restricted to the *special fruit* of the Sacrifice; that is, the fruit applied to those for whom the Mass is *nominally* offered. The *general* fruit of the Mass is unlimited in extent. A thousand people may assist at one Mass, and yet each derives as much benefit as though he were the only person assisting at the Holy Sacrifice. Likewise, ten priests may concelebrate and



yet each receives and applies as much fruit as though he alone offered the Sacrifice. It is not a question of the offerers, but of those for whom the Mass is especially and nominally offered.

Many more subtle questions on the effects of the Eucharistic Sacrifice could be discussed here, but we leave the field to the more acute minds of those who excel in moral theology, content with the hope that we have enkindled in the breast of someone a more ardent devotion to the great Christian Sacrifice. We know full well that these articles have been but a poor attempt to stammer something of the mysterious love of the Sacred Heart of Christ our Lord for us, expressed daily on our altars by the mystical shedding of the Blood that was the price of our Redemption. We know that to know is not necessarily to love, and that there are many souls who love and whose love is unspeakably more precious than all the knowledge of men and of angels. Such are the obscure saints; and they draw their burning love from the ardent flames of the Eucharistic Heart of Jesus Christ, whose passionate love and loving Passion are daily manifested and renewed in the unique Sacrifice that greets the dawn of each new day born into this world and reconciles Heaven and earth in a merciful embrace that gives us strength in time and engenders hope for eternity. May the divine mercy grant this love to all of us.

The End.

THOMAS MULDOON.

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### SHORT NOTICE.

AND FORBID THEM NOT—A series of Lessons on Christian Doctrine for Little Children, by M. Patrick Callinan (Melbourne: Advocate Press, 1951—a second edition. 159 pp.).

The author of this small book had a long life in the service of Catholic education; her name was Mother M. Patrick, IBVM, well known in Melbourne in the days of the Central Catholic Training College where she was vice-principal. She was also many years the Superior at St. Mary's Hall, Melbourne University, and was alive when this book was first published in 1933. Any of her friends reading it will feel at once the impact of her holy and interesting personality; but unless they were very close friends they will be surprised at her extraordinary insight into the minds of small children, and at the careful line-drawings that adorn the book.

The years spent in training teachers have left their impress on this manual where all the lessons, in spite of their vivid quality and variety, are based on the Herbartian method of pedagogy. Each is set out in the approved steps of that method, and follows the prescribed course for Catholic Schools in Victoria. The edition under review has been revised for that purpose by the Rev. J. F. Kelly.

M.O.

# Moral Theology

## ANNIVERSARY NOTICES AND MASS OFFERINGS.

Dear Rev. Sir,

On Saturday evenings, Anniversary Notices are frequently left at the Presbytery with the house-keeper. Some of them also contain offerings for Masses, while others simply state: "Please pray at all Masses for the repose of the souls of Titus and Martha, whose anniversaries occur about this time". Sometimes these latter have offerings enclosed of various sums ranging from two shillings to ten shillings. Is there any obligation to celebrate Mass or Masses for these undetermined offerings?

DUBITANS.

### REPLY.

Whatever obligation may be attached to these offerings depends on the intention of the persons who make them. Though no express mention is made of a desire for Mass to be offered, such a wish is often implied in the offering to a Priest of a sum of money with a request for priestly intercession before God. At times it is possible to deduce with reasonable certainty that a Mass is desired. We may know the person well and can be fairly sure from his past actions what he intends now. On other occasions, we can only act on presumptions based on the ordinary practice of the faithful. It seems that if the offering is the equivalent of the diocesan stipend, it is not a gratuitous gift, but has attached the obligation of celebrating Mass. We base this conclusion on the human characteristic of expecting *quid pro quo*, and on the fact that the amount of the Diocesan stipend is generally known to the people. If the offering is less than the usual stipend for a Mass, we may conclude that the person does not desire a Mass. A priest may accept less than the determined stipend, but he is at liberty to refuse it. In the absence of other indications, an offering less than the recognised stipend may be possibly considered a free gift made on the occasion of a request for a notice from the pulpit. The priest may not ask for such an offering, but if it is spontaneously given, he is not forbidden to accept it. We understand that it is the practice of many conscientious priests to add all such offerings together and to say as many Masses for the intentions of all the donors as there are stipends in the total sum. Such

a practice, though not of obligation, will free the priest of all anxiety on the matter.

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### THE EUCHARISTIC FAST AND NUPTIAL MASS.

Dear Rev. Sir,

A bridal couple are to attend a nuptial Mass at 10 o'clock, and both will experience real difficulty in observing the Eucharistic fast because of the lateness of the hour. They could, however, receive Holy Communion with no inconvenience at an earlier Mass that morning. Ought they be advised to receive at the earlier Mass, or may they avail of the concessions and communicate at the nuptial Mass?

PASTOR.

### REPLY.

At first sight it would seem more correct to attend the earlier Mass and receive Holy Communion, observing the fast without relaxation. It is probable, however, that the bridal couple may choose to wait for Communion till the nuptial Mass and, if they find it difficult to fast, may be permitted to have liquid refreshment up to one hour before Communion.

The Apostolic Constitution *Christus Dominus* mentions the lateness of the hour as a cause of inconvenience which may entitle the faithful to a relaxation of the Eucharistic fast; but it is not allowed them to select a late Mass without some very good reason. This at least would be implied by the words of the Constitution: *Christifideles...qui ob grave incommodum—hoc est...ob tardiores horas, quibus tantum ad Sacram Synaxim accedere possint....* If they can attend an earlier Mass without difficulty, it is not true that they can approach the holy Table only at a later hour; and so they would not be included among those who are entitled to concessions with regard to the fast. However, we must not press the meaning of the words *tantum accedere possint* beyond the intention of the legislator. The possibility in question is not physical but moral impossibility; and grave inconvenience is considered moral impossibility. Further, if there be strong reasons why we should act in a particular way, any other course becomes for us difficult and, in a sense, morally impossible. Now, there are very good reasons why the bridal couple should receive Holy Communion at the nuptial Mass. The first of these is the desire of the Church expressed in the Code (Can. 1033) and the Ritual (Tit. VII, cap. I, n. 16): "(The Pastor) must earnestly exhort them (the parties) to make a careful confession of their sins before marriage, and to receive with devotion the most



Blessed Eucharist". How could this wish of the Church be better fulfilled than by communicating at the Mass, which immediately follows the celebration of the Sacrament of Matrimony and during which it is solemnly blessed? Another reason is that prior to the promulgation of the Constitution *Christus Dominus*, the parties to be married considered it proper to fast for Communion at the nuptial Mass, even though they could have gone to an earlier Mass for Communion. Those who would have been prepared to fast till the hour for the nuptial Mass, when there was no question of relaxations, it seems, may now defer their Communion till the same hour, even though this constitutes a real difficulty in observing the fast and entitles them to avail of the mitigations in favour of those who suffer inconvenience because of the lateness of the hour at which they can communicate.

We would therefore answer the question proposed as follows: During the nuptial Mass is the normal time for the bridal couple to receive Holy Communion: to ask them to do so at any other Mass is to deprive them of something they value very much; and so this is the only Mass at which they can be expected to communicate. The nuptial Mass at ten o'clock is certainly at a late hour, and, in the case, it is hard for the parties to observe the strict fast. Accordingly, they may be permitted by a confessor to observe merely the mitigated fast, taking liquid nourishment till one hour before Communion.

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#### LIQUID REFRESHMENT AND THE EUCHARISTIC FAST.

Dear Rev. Sir,

Has the reason acknowledged for taking a little solid food with liquids between meals on a fast day—*ne potus noceat*—any application as regards the recent relaxations of the Eucharistic fast? A priest finds a cup of tea on its own quite nauseating in the morning, and tea is the usual early morning fare. Could he have a biscuit or small piece of bread with the tea?

CO-OPERATOR

#### REPLY.

The recent relaxations of the laws of fasting before Communion do not allow of any solid food. The natural fast from midnight must be observed with the exceptions granted in the Constitution *Christus Dominus*. Liquids are allowed in certain cases, but solids only to the sick. Even the sick are permitted solids only as medicine, and it is

expressly noted in the Instruction of the Holy Office that it must be true medicine, and that whatever solid is taken as nourishment cannot be considered as medicine. The solids taken with liquids on a fast day are not medicine but nourishment; and the same would have to be said of solid food in no matter how small a quantity taken with a cup of tea before Mass.

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### OCCASIONS OF SIN.

Dear Rev. Sir,

A young woman, whom we shall call Ethel, frequently attends social functions: parties, dances, excursions, etc., in company with other young people of both sexes. She has as a partner one of the young men, but not necessarily the same companion every occasion. Some of these individuals are not as virtuous as they could be, and take opportunity to incite her to offend against the virtue of chastity. She finds it difficult to resist, and often enough she falls. When her confessor draws attention to the dangers of her present ways, she replies that she is only too fully aware of them, but that she cannot do anything to avoid them, as she must conform to the accepted standards among her equals. She promises to reject any unbecoming advances in the future, and without further ado the confessor absolves her.

1. Do you think this girl was sufficiently disposed for absolution?
2. Could she be absolved each time she promises amendment in the same way?

NEO-CONFESSARIUS.

### REPLY.

We would say that this penitent is not yet disposed for absolution, but with some help from the confessor she most likely could be disposed. She is accustomed to frequent an occasion of serious sin; and experience has proved that the occasion is really far from remote. The reason she brings forward to prove that she must continue to go into danger is scarcely sufficient to be taken seriously. If she can make what has been at least a rather proximate occasion no longer such but merely remote, she may be absolved; but this requires something more than a promise to deal with the situation when it has already become serious. Some practical measures will have to be taken to avoid the circumstances in which she is incited to offend against chastity. If on her own initiative or at the suggestion of the confessor she promises to take this precaution, we do not see why she could not then be absolved. Future relapses

would show that the measures adopted were insufficient, and in the end it may be necessary to refuse absolution unless Ethel abandons her present associates.

The question of absolution of those who are in the occasion of sin is one that is treated in all the text books. Though the terminology may sometimes differ, and distinctions be introduced which affect the grades of danger associated with the occasion, all agree that a penitent who refuses to abandon a voluntary and proximate occasion of grave sin lacks true purpose of amendment and is thus indisposed for absolution.

An occasion of sin is some external circumstance (person, place or thing), which entices to a violation of the moral law, and at the same time provides an opportunity to yield to the incitement. It gives rise to a desire to do a forbidden act—and in this it is like scandal. More dangerous than scandal, it has at hand the means of sin. Catholics who attempt marriage contrary to the laws of the Church may be a scandal to some who would be lead to imitate their example; to each other, their subsequent life would be an occasion of sin. Concupiscence and our own natural inclinations to do what is forbidden are not occasions of sin. They may urge us to break the Commandments, but they do not come our way, as does an occasion; they are innate and we have them always with us. Concupiscence, scandal and occasions can all put us in danger of offending God. Concupiscence is from within; scandal and occasions are external. Scandal may arouse concupiscence; an occasion also supplies the means to satisfy it.

Occasions of sin are some more dangerous than others. Where the likelihood of sin is slight, they are called remote occasions. Such surround us at all times, and it is obviously impossible to avoid them. Other occasions imply a real danger of sin, and these are known as proximate, i.e., they are so closely related to the sinful act, that in practice an extraordinary grace would be required to resist the temptation to which they give rise. Some proximate occasions of sin are known to be such *a priori*, v.g., certain acts of immodesty lead to impurity; and there are occasions which are only discovered by experience which has shown a weakness of character seemingly unable to resist what for many others is no inducement to evil. An isolated lapse in certain circumstances would not make those circumstances a proximate occasion of sin, nor would infrequent falls over a period wherein a person was often similarly placed and did not sin. Of course, the danger is more probable

for one who has fallen than for others, and the more frequent the past falls the greater the risk of a repetition in the future. From a comparison of the number of times a person sinned with the number he was able with God's grace to avoid a lapse, we can form some judgment of the probability of the danger in like circumstances in the future. For one whose conscience bears witness that he has nearly always fallen a victim to the occasion, it must be considered proximate: there is no reason to hope that the past will not be repeated. Frequent falls and frequent avoidance of sin would indicate a danger more or less proximate, though the danger obviously cannot be estimated with mathematical accuracy.

From what has been written it will be clear that association with some of the young men who accompany Ethel on her social engagements is a rather proximate occasion of sin. She finds resistance difficult, and she admits to having fallen frequently, though it is not stated that she does so every time.

The penitent maintains that she has no choice but to continue with her present forms of recreation, which are commonly accepted by her equals. It may be doubted if any specific form of recreation can be called unavoidable, since there are so many to choose from; nor can we believe that decent young people would devote their leisure to violating the commandments. In this case, there seems to be no necessity for frequenting an occasion of sin, and as the particular occasion is fraught with no small degree of danger, a correspondingly serious reason would be required to justify the hope that God would give the graces needed to come through it unscathed. *Facienti quod in se est Deus non denegat gratiam*, but a person who runs the real risk of serious sin without any justifying cause is making no effort to persevere in virtue. There are certainly instances of necessary occasions of sin, even proximate occasions, if they are considered objectively. One can with confidence expect to render these remote in practice, by the exercise of prudence and fervent requests for divine help by prayer and the reception of the Sacraments, etc.

It was stated above that the penitent was not yet disposed for absolution, since she is willing to go unnecessarily into what is a real danger of sin. It was also stated that the confessor may be able to help her to dispose herself. He could suggest, for instance, that she would not accompany the young men who have shown themselves unworthy of her company, and select as partners those whose reputation is above



suspicion. If she agrees that this can be done and promises to carry it into effect, she would be disposed for absolution. The future will show whether the resolutions were efficacious. Should it eventuate that she continues to fall, the conclusion would follow that her companions as a group and not merely some individuals among them are the source of danger, and she would be unworthy of absolution till she resolved to sever her association with them. She has to make the choice between her evil companions and the Good God, but she cannot enjoy the favour of both.

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### LAWS OF FAST AND ABSTINENCE.

Dear Rev. Sir,

I have heard it said that, according to the more recent dispositions of the Holy See, there are now only four fast days binding on the Universal Church, though our Australian Ordo notes that Quarter Tense days, the days of Lent, etc., are fast days.

CO-OPERATOR.

### REPLY.

The Regulations for Fast and Abstinence for Australia and New Zealand are based on an Indult which was requested by the Fathers of the fourth Plenary Council (1937), and granted by a Rescript of the S. Congregation of Propaganda (30th Oct., 1937, for ten years and subsequently renewed for another decade).

By this Indult, the Law of the Code (Can. 1251) was considerably modified as follows:

- a) The days of abstinence *only* are all Fridays of the year.
- b) The days of *both* fast and abstinence are Ash Wednesday and the Fridays of Lent and of Quarter Tense.
- c) The days of fast *only* are the other days of Lent and the Wednesdays and Saturdays of Quarter Tense.

This is the law at present in operation and cognisance of it is taken by the compiler of the Australian Ordo.

The notion that there are only four fast days in the Universal Church following some recent dispositions of the Holy See is probably derived from misunderstanding of a Decree of the S. Congregation of the Council (28th January, 1949), which restricted a former decree on the same subject given 19th December, 1941.

The first of these decrees (*A.A.S.*, 1941, p. 516) was intended for the duration of the war. It empowered the local Ordinaries to grant a

general dispensation from the laws of fast and abstinence for all in their territory. The faculty was to be used according to the prudent judgment of each Ordinary. The only restrictions were that Ash Wednesday and Good Friday must remain days of both fast and abstinence. It will be recalled that the Bishops of several Dioceses in Australia considered that the circumstances warranted the use of the power of dispensing granted by the Holy See. When hostilities ceased, their Lordships revoked the dispensation and the normal regulations applied again.

The second decree (*A.A.S.*, 1949, p. 34) begins by remarking that the conditions which prompted the former relaxation had mitigated to a great extent, and many of the Bishops were convinced that the laws of fast and abstinence should be restored, at least in part. Accordingly, the faculty given the local Ordinaries in 1941 is restricted to the extent that from the beginning of Lent, 1949, all Fridays should be days of abstinence, and four days: Ash Wednesday, Good Friday, the Vigil of the Assumption and Christmas Eve, days of fast and abstinence.

It is not true, then, that in the Universal Church there are only four fast days. It is true that where circumstances make it expedient, in the judgment of the Ordinary, he can grant a general dispensation from the fast—but whatever the extent of the dispensation the four days mentioned are not to be included in it. As far as we are aware, none of the Australian Bishops consider present conditions existing in this country warrant the use of the faculty; and so the laws of fast and abstinence as far as we are concerned are those of decree 535 of the Fourth Plenary Council.

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#### SPIRITUAL FAVOURS FOR THE MARIAN YEAR.

On 8th September, 1953, His Holiness, Pope Pius XII, issued the Encyclical Letter *Fulgens corona gloriæ*, promulgating the Marian Year. The intention of the Holy Father was to commemorate in a fitting manner the first centenary of the Definition of the Dogma of the Immaculate Conception of the Blessed Virgin Mary. Following the Letter, a Decree was published by the S. Penitentiary (11th Nov., 1953) granting many spiritual favours for performing certain acts of devotion in honour of the Blessed Mother of God, during this year. This Decree appeared in the January issue of the *Record*. A few remarks may be useful.

The Decree consists of six members. In the first two are granted Indulgences for visiting Churches dedicated to the Blessed Virgin and performing the other required good works. The third section grants

Indulgences for participating in functions celebrated to give honour to the Virgin Mary. In the fourth, residential Bishops are authorised to grant the Papal Blessing, to which is attached a plenary Indulgence, on the day of the opening of the Marian Year (8th December, 1953) and the day of its close (8th December, 1954). The fifth number declares as privileged any altar dedicated to the Blessed Virgin. Finally, the Indulgences available on Saturdays in all Churches of the Blessed Virgin are at the disposal of the faithful every day in places where She is particularly honoured and special pilgrimages, even from distant parts, come to render her devotion.

I. and II. To all the faithful who, on certain days during the course of the Marian Year, visit a Church (or Chapel) which comes within the terms of the concession, and observe the other conditions prescribed a plenary Indulgence is granted.

#### A. THE DAYS.

i) The Indulgence may be granted *toties quoties*, i.e. for every visit, on the following feasts which are yet to come: The day of the closing of the Marian Year (8th December), the Seven Dolours (9th April and 15th September) and the Assumption (15th August). It was also available on the feast of the Immaculate Conception, 1953, on the Purification (2nd February) and the Annuntiation (25th March).

ii) A plenary Indulgence, likewise, may be gained by a visit to a prescribed Church (or Chapel) each Saturday. This is not a *toties quoties* Indulgence, but may be gained only once on the same day.

Those who make the visit as members of a pilgrimage may gain the Indulgence on any day, not necessarily Saturday.

#### B. THE SACRED PLACE TO BE VISITED.

According to the Decree of the S. Penitentiary, the Church to be visited must be dedicated to the Blessed Virgin. In Missionary Countries, it is sufficient to visit a Chapel which is built in honour of Our Lady. It has been officially declared by the S. Congregation of Propaganda, that as Australia and New Zealand depend on that S. Congregation, all the dispositions of the Decree of the S. Penitentiary in regard to the Missions are to be applied here. Further, the concessions given in the Decree are extended, and it has been granted that the faithful in Australia and New Zealand may gain the spiritual favours indicated by visiting any Church or Chapel, even one not dedicated to the Blessed Virgin, provided that in it there is an image of Our Lady. As there are few, if any, churches that have not some image of Our Lady, this generous concession enables the faithful to gain the Indulgences of the

Marian Year by visiting practically any Church or Chapel.

III. The faithful who attend any sacred function celebrated in honour of the Blessed Virgin, in any place or at any time, may also gain a plenary Indulgence, under the same conditions.

#### C. THE CONDITIONS.

The conditions for gaining the plenary Indulgences are: Confession, Communion, and prayers for the intentions of the Holy Father.

i) The Confession may be made any time within the preceding eight days, or any day during the week following the visit(s) or attendance at the sacred function (can. 931). Those who usually receive the Sacrament of Penance at least twice monthly, or who are accustomed to go to Holy Communion daily, may gain the Indulgences without the necessity of a special Confession (*ibid.*).

ii) Communion may be received on the day before the visit or sacred function, or any day during the following week (*ibid.*).

iii) Prayers for the intentions of the Holy Father. For gaining the *toties quoties* Indulgences, the prayers for the intentions of the Holy Father should be at least six *Paters, Aves and Glorias*, at each visit (S. Penitentiary, 5th July, 1930). When the Indulgence is only once a day (v.g. for the Saturday visits), one *Pater, Ave and Gloria* will suffice, or any other prayers according to each one's devotion to the Holy Father (S. Penitentiary, 20th Sept., 1933).

*Partial Indulgence.* A partial Indulgence of ten years may be gained by attendance with contrite heart at any function in honour of the Blessed Virgin, and without observing any further conditions.

*Meaning of a DAY.* For the purpose of gaining Indulgences for visiting a church, a day consists of thirty-six hours, from mid-day of the day previous to mid-night of the day itself (can. 923). Thus the Saturday Indulgence may be gained any time between twelve o'clock on Friday and mid-night Saturday.

IV. The faculty granted to Bishops to bestow the Papal Blessing, with a plenary Indulgence, at the beginning and close of the Marian Year, is in addition to what they already may impart from the Code (can. 914) and the Formula Maior (n. XXXIII).

V. All altars of the Blessed Virgin are privileged. The celebrant may apply a plenary Indulgence *per modum suffragii* to the soul for whom he offers the Mass.

VI. The section which concerns famous places of pilgrimage need not detain us.

JAMES MADDEN.



# Liturgy

## THE BLESSING OF A WOMAN BEFORE CHILDBIRTH.

Dear Rev. Sir,

The Baltimore Ritual has a blessing styled: 'Blessing of a woman before childbirth—in *periculis partus*. May this blessing be given only when the time of the birth is reasonably close and when there is some danger, or may it be given to an expectant mother at any time and even when there is no danger? May the blessing be repeated?

PASTOR.

### REPLY.

From the title of this blessing, it would seem that the blessing should normally be given sometime not too far removed from the expected birth of the child.

As to the circumstances in which the blessing may be given, some writers state simply that in every case childbirth entails an element of danger for the mother, and, consequently, all expectant mothers are entitled to ask for and receive the blessing contained in the Ritual (cfr. *L'Ami du clergé*, 1930, pp. 111-112). Canon Mahoney, after quoting the above opinion, says that if one does not wish to accept this view, it is an easy matter to obtain an Indult to give the blessing to all expectant mothers. He adds a formula of such a petition that was granted in 1928 (cfr. *Questions and answers*, Vol. 1, London, 1950, p. 397). Usually the blessing would not be repeated.

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## DOMINE SALVUM FAC REGEM IN THE PRECES FERIALES.

Dear Rev. Sir,

Should the *Domine, salvum fac regem* be omitted from the Preces FERIALES in the same way as the prayer for the Emperor is omitted in the Mass of the Presanctified on Good Friday?

CLERICUS.

### REPLY.

The prayer in question is borrowed directly from Psalm 19, and does not refer to any particular monarch, but must be understood of civil authority, irrespective of the particular form that it has in any country. When the prayer is limited to an individual person, the name

of the person is added as in the two preceding prayers for the Pope and for the Bishop, and, too, in the prayer for the Emperor in the Good Friday Rite. Such is not the case in the present instance.

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### VOTIVE MASS ON SATURDAYS DURING THE MARIAN YEAR.

With a view to encouraging both private and public devotion to Our Blessed Lady, the Sacred Congregation of Rites has granted permission for the celebration of a votive Mass in honour of the Immaculate Conception on Saturdays during the Marian Year, i.e., from 8th December, 1953, until 8th December, 1954 (*A.A.S.* XXXV, 1953, p. 819). The conditions are as follows:—

- i. *One* votive Mass (*unica Missa*), either private, sung or Low Mass is allowed in each place;
  - ii. this Mass may be celebrated in all churches and oratories;
  - iii. the Mass will be the votive Mass of the Immaculate Conception;
  - iv. some form of devotions must be held in honour of Our Lady;
  - v. this Mass is not permitted on Saturdays on which there occurs:—
    - a) any feast of a double 1st or 2nd class, e.g. Sts. Philip and James;
    - b) a privileged feria, or vigil, e.g. vigil of Pentecost, or a privileged octave of 1 or 11 order, e.g. Saturdays within the Octaves of Easter, Pentecost and Corpus Christi;
    - c) a feast, vigil or octave of Our Lady, e.g. when the office is S. Maria in Sabbato, vigil of the Assumption, octave of Our Lady Help of Christians, the Assumption, the Nativity of Our Lady.
  - vi. the Gloria and Creed will be said, and the Preface is proper. Commemorations will be made as in a solemn votive Mass, i.e. major ferias (Advent, Lent, Quarter Tense), privileged octave of 111 order (Ascension and the Sacred Heart). An *Oratio imperata pro re gravi* is said. The last Gospel is of St. John, unless a major feria is commemorated which has a proper Gospel.
- On days on which the votive Mass is not permitted, above v, a) and b), the prayers of the impeded votive Mass are added to the prayers of the Mass of the day, under the one conclusion. The Creed will be said, and the Preface will be that proper to the votive Mass, if the Mass of the day has not a proper Preface. The last Gospel will be of the impeded votive Mass, unless a commemoration has been made of feria

of Lent, Quarter Tense, or of a day within the octaves of Easter and Pentecost.

On feasts, vigils and octaves of Our Lady, v, c) above, the Mass of the day must be said, nor may the impeded votive Mass be commemorated because of the identity of person, however, only those commemorations are made in the Mass of the day that would be made in the votive Mass were it not impeded.

It will be observed that, in order to avail of the privilege, some form of devotions in honour of Our Lady must be held in connection with the Mass, either before, during or after It. The recitation of the Rosary, the Litany of Loreto or some other prayers in honour of our heavenly Mother would suffice for this condition.

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### NEW RITUALS AND THE VERNACULAR.

In recent years the Holy See has granted Indults to several countries for a more extensive use of the vernacular in the administration of a number of the Sacraments. Apart from the Rite for the restored Vigil of Easter, in which the ceremony of the renewal of the Baptismal Promises may be made in the vernacular, the concessions have applied only to the Ritual. This fact is in accord with the remarks of Pope Pius XII in His encyclical letter on the Sacred Liturgy, in which the Pope wrote: 'The use of the Latin language prevailing in a great part of the Church affords at once an imposing sign of unity and an effective safeguard against the corruption of true doctrine. Admittedly the adoption of the vernacular in quite a number of functions may prove of great benefit to the faithful. But to make such concessions is for the Apostolic See alone' (E.C.T.S. p. 32).

In 1947 the Sacred Congregation of Rites, in response to the petition of the French Hierarchy, granted permission for the use of a bi-lingual Ritual in France. Likewise, in March, 1950, the same Congregation approved a bi-lingual Ritual for Germany. Last year the Holy See gave the Italian Bishops permission to use, in a more limited degree, the vernacular in the rite of Baptism, both of children and adults. The Sacred Congregation of Propaganda has consented to the preparation and use of a translation of a number of sections of the Roman Ritual into the principal languages of India. The German Ritual was cited as a model in preparing these new Rituals for India.

The use of the vernacular approved for Italy is limited to the Sacrament of Baptism. The interrogations at the beginning of the Rite: *Quid*

*petis ab Ecclesia Dei?* up to and including: *Si igitur vis ad vitam ingredi* may be made in Italian. Similarly, the words: *Ingrederere in templum Dei . . .*, the Creed and the Our Father and the questions: *Abrenuntias Satanae?* etc. Italian is also allowed for the questions at the font: *Credis in Deum . . . Vis baptizari?* and the final *Vade in pace . . .*

The French and German Rituals, in which the concessions are somewhat similar, use the vernacular much more extensively. So for instance, in the German Ritual,<sup>1</sup> the only prayers that must be recited in Latin (and in Latin alone) when conferring Baptism are:— the blessing of the salt: *Exorcizo te, creatura salis, . . .*; the exorcism: *Exorcizo te, immunde spiritus, . . . Ergo, maledicte diabole . . . Exorcizo te, omnis spiritus immunde; Ephphetha . . . ; Ego te linio oleo salutis . . .*; the sacramental form: *Ego te baptizo . . .*; and the anointing with Chrism. It will be seen, then, that the greater part of the rite is recited in the vernacular.

The rite to be observed by a priest who administers the Sacrament of Confirmation in virtue of the Indult of 1946 is given entirely in Latin. Next follows the order for administering Viaticum and Communion of the Sick. With the exception of: *Ecce Agnus Dei; Domine, non sum dignus; Accipe, frater, or Corpus Domini . . .* everything may be said in German. The French Ritual has here retained the Latin (cfr. *Ephemer. liturg.* lxiii (1949), p. 121). In administering Extreme Unction, the Minister must use Latin for the prayer: *In nomine Patris, et Filii, et Spiritus Sancti* accompanying the imposition of hands, and also the prayers of the anointings, but the remainder may be said in German. Latin need only be used for the prayer: *Dominus noster Jesus Christus*, and the remaining prayers in bestowing the Last Blessing. The Marriage Service may be performed entirely in German. This ceremony, much longer than that of the Roman Ritual, begins with the recitation of the *Actiones nostras*. A sermon may then be preached, after which follows the blessing of the rings, one for each party. This blessing is of the same form as we know it, although an optional prayer may be used. The priest questions the bridegroom and bride regarding their freedom and willingness to contract the marriage, and to accept and rear whatever children God may send them. Next follows the *Arrhatio cum anulis*, the groom placing the ring on the finger of the

<sup>1</sup>Collectio Rituum ad instar Appendicis Ritualis Romani pro omnibus Germaniae dioecesisibus a Sancta Sede approbata, Ed. 3a, Ratisbonae.



bride, and vice versa, then, the two parties pronounce their consent to accept each other before God as husband and wife. The priest says the form of confirmation of the contract (in German): *Ego auctoritate Ecclesiae matrimonium per vos contractum confirmo et benedico: In nomine Patris et Filii, et Spiritus Sancti. Amen.* The final blessing consists of Psalm 127 and several other prayers. The form of the Churching of women is slightly modified. Psalm 23 is omitted, and the *Magnificat* is recited before the altar, the rest being as in the Roman Ritual, except the blessing of the infant which is added immediately if the mother has brought the child with her. An alternative form for the Churching is given for use when the child has died. The last section of the *Collectio rituum* contains the burial services for adults and children. This present volume is made up of the Sacramentale and the Exsequiale, the Processionale and the Benedictionale will be published later.

Much has been written on the numerous problems of the use of the vernacular, and, of course, not all of it is of equal value, some solutions are too superficial, others endeavour to go to the root of the problem. The Church of the early centuries surmounted a similar problem, and we may rest assured that the Holy Spirit will, in our time, guide and direct Her as effectively as then. At the beginning of the 3rd century Greek was the liturgical language of the Roman church, by the end of the 4th century Latin had replaced it. Bardsley has observed that the liturgy changes much more slowly than the usages of every day life, since it is a serious matter to alter ceremonies and formulas to which the people have become accustomed. It is certain that Roman christianity had been latinised for a long time before Latin superseded Greek in the liturgy. Scholars have indicated the stages through which this development passed. With the gradual conversion to christianity of the Roman elements, Latin became the everyday language of the christian community; then, from about the second half of 3rd century, it became the official language of Church in the correspondence of the Bishops and of clergy of the Roman church; finally it became the language of the liturgy. The Eucharistic liturgy would have marked the complete change. Long before, Latin would have been the language of the Scriptures, and of preaching, and, perhaps, even as early as the 2nd century the Baptismal liturgy was in Latin (cfr. *Ephemer, liturg.* lxxv (1951), pp. 24-26). When the change was made, Greek would have been unknown not only to the faithful, but even to the clergy. St. Augustine, for example, knew little Greek.

Some observations from Abbot Capelle, O.S.B., on the question of Latin in the liturgy are doubly interesting, coming as they do, from one who is an acknowledged authority in the field of liturgical studies and who, moreover, has been an ardent promoter of the pastoral values of the sacred Liturgy (cfr. *Les questions liturgiques et paroissiales*, Louvain, Mai-Juin 1950, pp. 65-71).

He distinguishes between the different rites of the liturgy, some of which concern principally the individual, e.g. Confession, Baptism, Extreme-Unction. On the other hand, the Mass is a community act, assistance at Mass is obligatory for all. In the Mass itself a further distinction may be made between the readings from the Sacred Scriptures, the Epistle and Gospel, and the chants, the prayers and the Canon. The former are addressed to the faithful who assist, while the latter are addressed to God.

The Abbot seeks to establish two points. The first is that the substitution of the vernacular for Latin is neither necessary nor sufficient to solve the pastoral problems of the liturgy of the Mass. Secondly, the abandonment of Latin will bring about an intolerable devaluation of the Roman Missal.

If there is question of a High Mass with the congregation singing the Common of the Mass, there can be no serious problem of language, as the Kyrie, Gloria, Credo, Sanctus, Angus Dei may be mastered sufficiently to permit them to be sung with understanding. The Proper of the Mass, in its present form, is a task for a trained choir. It could be that the Church might introduce a simplified musical form for these chants, in which case the use of the vernacular would be another matter.

Whether it be a sung Mass or a low Mass, the problem for the main part is the same. The sacrificial part of the Mass is almost entirely said in a low voice. The suggestion that everything should be said aloud is impracticable, and more than either the celebrant or the congregation could bear. The present arrangement accords much better with the capabilities of our nature. At the same time, since this part of the Mass is the most precious, it is the time when the spiritual participation of the congregation must be most intense. The problem, therefore, must be faced. Abbot Capelle thinks that the use of the Missal provides the most satisfactory solution.

Illiteracy is now rare. Add to this the fact that our attention is better sustained by reading than by listening. Noise, or gestures easily

distract us when we are listening, not so when our attention is fixed on a book. The reply to the saying, that the Mass is to be heard not read, is that Mass is not simply to be heard, but to be followed with a view to participating in it. Furthermore, what hope have we of hearing everything in a large church? This is another advantage of the Missal. Having the text in front of one provides a good opportunity for reflection on the prayers and texts. The wholesale introduction of the vernacular into the Mass, therefore, does not appear to be necessary. In fact, those who wish to derive the full spiritual benefits of their assistance at the Holy Sacrifice will still use a missal, for the reasons alleged above. Nothing would be achieved and much would be lost by substituting the vernacular for Latin in the Missal.

The second point made by Abbot Capelle is that such a change would lead to an intolerable devaluation of the Roman Missal. He speaks, of course, for the use of French, but his remarks are applicable also to English. Recent studies on the latin liturgy have demonstrated its riches and its originality. It is a precise language, without being technical it is specialized, adequate for its purposes, which are at the one time doctrinal and mystical. Its formulas, inspired by the Scriptures, the Fathers and the early Councils, have made the *lex supplicandi* an authentic *lex credendi*. Finally, it is a language that has ceased to evolve. A modern language as French, is not as concise or pliable as Latin. How could we reproduce the balanced harmony of: *et abstrahatur a noxiis et ad salutaria dirigatur?* We are content to put up with a translation because it is a translation, but it is another matter altogether when the translation becomes the text of the prayer of the Church. Questions of style and accuracy in translation will inevitably arise, as we know only too well from our experience with modern versions of the Sacred Scriptures. A modern language changes rapidly and this might well create serious difficulties in a very short time. The language, gesture, dress and rites which make up our religious life and which serve to distinguish it from the profane, do not make God more distant, on the contrary, by them we became more conscious of Him. We understand that we are on holy ground.

All in all, the problem of the use of the vernacular in the Liturgy is a complex one. In view of the recent actions of the Holy See we cannot adopt an attitude of rigid conservatism. It is not simply a fanciful idea of a minority. It calls for much careful examination and co-operation

between scholars, who know the history of the development and the content of the Liturgy, and those pastors of souls who have to lead men to Eternal Life by means of the Liturgy in its many parts.

P. L. MURPHY.

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### SHORT NOTICES.

ANCIENT DEVOTIONS TO THE SACRED HEART OF JESUS, by Carthusian Monks of the 14th-17th centuries, 232 pp. English price, 7/6 (Burns Oates).

Four editions of this work have appeared in French, the first as early as 1694. An English translation from the last edition came in 1895, to be followed by a revised English text in 1920. This revision is now printed once more. The book contains three sections: (1) Elevations to the Sacred Heart for each day of the month; (2) Week of the Sacred Heart, consisting of three short meditations for every day of the week; (3) Devotions to the S.H. of Jesus for various occasions (for Confession and Communion, in Preparation for Death, etc.). This little book will appeal primarily to those given to the contemplative life. However, as devotion to the Sacred Heart is the very substance of our religion (P. Pius XI), others will find in it much matter for mental prayer and solid, un-sentimental piety. It is interesting to note that the devotion revealed to St. Margaret Mary in the 17th century and made popular by her efforts was already an old one in the Carthusian Order.

The book is of a handy size, the set-up is good, the print and paper are excellent. On p. 170 an unwanted full point causes a moment's confusion; another one on the same page loses dignity trying to act as a comma.

C.D.

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NOTES ON MORAL INSTRUCTION—A Handbook for Teachers prepared by a Religious of the Cong. of St. Brigid (Melbourne: Advocate Press, 1951. 95 pp.).

This should be a helpful booklet for any teacher of Religious Knowledge, though it was written to help teachers of Catholic Schools in Victoria whose syllabus contains the directive of a weekly talk on moral instruction. Parents in country districts deprived of Catholic Schools will also welcome it—even that remark narrows its usefulness, for there is something in it for everyone striving to know something more of God's ways with men.

Father Conquest (Director of Catholic Education in Victoria) lets us know in a short introduction that the notes "have been written by an experienced teacher during the enforced leisure of convalescence". They bear the stamp of the grace of such a leisure, made rich by reading in the spiritual classics. Every teacher may not feel inclined for the preliminaries of such a leisure, but we have to admit that we are often teaching from the poverty or rather from the sterility of an over-busy life. This is a book that may make up for that barrenness in the lessons of many a religious teacher.

M.O.



# Homiletics

## THE ANNUNCIATION OF THE B.V.M.

In the Roman Missal the thirteen verses (1: 26-38), in which St. Luke so admirably narrates the fact of the Annunciation, are read as the Gospel of the festival Masses of the Annunciation, of the Holy Name of Mary, of St. Gabriel, and also in the so-called Golden Mass of the Wednesday of Quarter Tense in Advent. Locally the same thirteen verses are found in the Masses of the Translation of the Holy House (Dec. 10), of the Expectatio Partus (Dec. 18), of the Mother of Grace (June 9), of the Humility of our Lady (July 17), and of her Purity (Oct. 10). Part of the same text appears in other Masses: 26-28 in the Masses of the Immaculate Conception and the Rosary; 26-33 in the Mass of our Lady of Good Counsel. The relative Homilies in the Breviary are sometimes from St. Ambrose, and in the Offices of the Immaculate Conception chiefly from Oriental Saints, but most often from the four delicious sermons written by St. Bernard on that same Gospel: *Missus est*.

The passage is so exquisite that any homiletic treatment of it should adhere closely to the very words in which such delicacy of touch, such finesse of description, such beauty of Semitic rhythm are discernible. In substance those verses can originally have come only from the mouth and the heart of the Blessed Virgin herself.

The most obvious division of the text is into four short sections: 1) an introductory presentation of time, place and persons (26, 27); 2) the salutation of the Angel (28); 3) the announcement (30-33); 4) a dialogue between the Holy Virgin and the Angel ending in Mary's consent and acceptance of God's will (34-38).

1) The indication of time seems precise, but it is only a relative precision. *In the sixth month* means that five full months had passed since the conception of John the Baptist at Ain Karim. Elizabeth had hidden herself during those five months, during which her husband Zachary remained dumb. The text would seem to indicate that it was early in the sixth month that the Annunciation took place.

St. Luke dates the apparition of Gabriel to Zachary in the Temple "in the days of Herod King of Judaea". That could mean between the Summer of 37 B.C. and the Spring of 4 B.C., but we know from St. Matthew's Gospel that those events occurred towards the end of

Herod's reign. Complicated chronological computations are out of place in a homily, but much can be made of the biblical and extra-biblical indications which we have of the tremendous solemnity of the hour. St. Paul says that "the fulness of time had come" (Gal. 4: 4), and when the same Apostle talks of "the dispensation of the fulness of times" (Eph. 1: 10), he invites us to do some thinking like that embodied in the announcement of Christmas in the Roman Martyrology. Besides its datings from the beginning of the world, from the deluge, from Abraham, from Moses, from David, and according to Daniel's weeks of years, the martyrology makes mention of the Pax Romana—*toto orbe in pace composito*. Peace had been making its appearance for a few years. In 9 B.C. the Ara Pacis Augustae had been inaugurated at Rome, and in 8 B.C. (746 ab urbe condita) the temple of Janus was closed by Augustus to mark the third and greatest peace of his reign. It is not improbable that the Annunciation took place in March of the year 7 before the Common Era. Some would say 8 and others would say 6; it seems that modern scientific computation limits our choice to one of those three years.

Heaven's ambassador, entrusted this time with the greatest embassy ever confided even to an angel, was Gabriel, whose name means: Man of God, the root meaning of the word Man being Strength. The same angel had explained two prophetic visions to Daniel, the second being that of the seventy weeks of years, and had announced the birth of the Precursor.

Gabriel is now sent from God not to Babylon, nor to the Temple of Jerusalem, but to Galilee of the Gentiles, the most despised part of the Holy Land. His destination was Nazareth, which had no reputation in the Old Testament and in the fulness of time had the local reputation of never producing anything good (Jn. 1: 46).

Present-day Nazareth, with its close on 10,000 inhabitants and its amphitheatre of buildings reaching up to the beautiful Salesian Church of Christ Adolescent, might easily give a false idea of what the place was in the fulness of time. Archaeology warrants us in saying that it was an agglomeration of poor dwellings round the spring on the eastern rise of ground (the source itself being under the present Greek-Orthodox Church of St. Gabriel). Many of the habitations were merely extensions of cavern dwellings. Nazareth, whether we interpret its name as Branchtown or (more probably) Guardian-town, was a poor place, and the house to which Gabriel sped was a poor house.

The virgin to whom he was sent was also a poor woman. She was betrothed to a man named Joseph of the house of David; but the house of David was a fallen house. Joseph, as we know, was a carpenter, and not a high-class carpenter. He was a farmer's carpenter who, as St. Justin tells us, made wooden ploughs and yokes for oxen.

Betrothal amongst the Jews was equivalent to marriage. The betrothed maiden of Nazareth was already the wife of Joseph, but had not been taken to his house to live with him. This was a special solemnity that ended the period of betrothal, which for a maiden was normally a year. The betrothal of the virgin to Joseph was, therefore, sufficient to cover with matrimonial honour the mystery of the Word made flesh.

"The name of the virgin was Mary". No less than sixty beautiful meanings have been attached to this name by the devotion of the Christian generations. But the name can only have one true meaning. The etymological explanation *Stilla maris* attributed to St. Jerome has been changed into the very popular *Stella maris*, Star of the Sea. The meaning "rounded beauty" attached to the Hebrew root Mara' would make Maryam the equivalent of our name "Belle". Perhaps the best explanation is that the name Maryam, which had become very popular in the first pre-Christian century, was understood in reference to the similarly sounding Aramaic Mar(a), Mar(y). This meant *Lady*. Maria, sermone syro, Domina nuncupatur, says St. Jerome. According to this sort of apparent etymology or according to the popular etymology of sound the Italian Madonna would be a perfect rendering of the name Mary.

2) *The angel's salutation*. Salutation is well-wishing, and it has been remarked a thousand times that in saluting Semites wished PEACE, Greeks wished JOY, Latins wished HEALTH. The Angel would have used the Aramaic peace-salute, "Peace to thee"; St. Luke turned it into the joy-salute of his own Greek language; our "Hail" follows the Latin custom, although the etymology of "Ave" seems also to convey joy.

More important is the title of address. The Angel does not say: "Hail, Mary", but "Hail, highly-favoured". This is a weak attempt to translate the unique verbal perfect participle of St. Luke. "Full of grace" is the best equivalent, and is the rendering of the most important ancient versions, the Latin, the Syriac Peshitta, and the two Coptic versions, Sahidic and Bohairic. This fulness of grace spoken by an

angel sent from God in such circumstances is rightly regarded as implying Immaculate Conception (See Bull *Ineffabilis Deus*).

"The Lord is with thee" tells of a choice and protection corresponding to the fulness of grace, a special presence of God. The words: "Blessed art thou among women", though given here by the Vulgate and other excellent ancient authorities, are absent from most of the very best Greek MSS and from some important old versions. It is, therefore, doubtful whether the Angel used those words; but they were certainly spoken by Elizabeth.

3) *The Announcement*. The text makes it clear that it was not the vision of the Angel that disturbed Mary, but the words spoken by him. St. Luke uses a verb which marks the disturbance as deep, thus indicating the depth of the Holy Virgin's humility. The disturbance, however, did not confuse her mind: "she thought with herself what sort of salutation this might be".

The Angel with reassuring words allays her fear and communicates his message. "Do not be afraid, Mary, for thou hast found grace with God". The phrase "Thou hast found grace with God" not only indicates that Mary is pleasing to the Divine Majesty, but also denotes a special destiny, which destiny is set forth in the following words: "And, behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give him the throne of David his father, and he shall reign over the house of Jacob forever. And of his kingdom there shall be no end".

Mary is to be the mother of the Messiah. What is most remarkable about the form of the announcement is the numerous borrowings from the Old Testament Scriptures or allusions to them. The more or less stereotyped phraseology announcing motherhood is close to the case of Sara and of the mother of Samson, but most of all it echoes the prophecy of the virgin-birth in Isaiah 7: 14. The symbolic name Emmanuel (God with us) is exchanged for the personal name of the future Son of Mary. JESUS is contracted and grecized from Jeho-shua', which means "God saves". It is the name of the Saviour.

In the Angel's word there is scarcely an explicit revelation of the divinity of Mary's Son, but His greatness, which echoes the description of Isaiah (9: 6), includes being called the Son of the Most High in some unique sense. It is generally difficult to assess the precise actual meaning of revelation when partly veiled in Old Testament language; but



the Angel seems to allude to the sonship predicated of the Messiah in Psalm 2 and in 2 Samuel 7: 14 (Cpr. Ep. to Hebrews 1: 5). The Son of David (here is implied Mary's Davidic origin also, otherwise proved from the N.T. and affirmed by Justin and Irenaeus) shall receive from God the throne of David. The restored royalty of David will extend over the whole house of Jacob—the full sense of which is perhaps the Israel of God—and shall last forever. The eternity of the Messianic Kingdom had been foretold by Isaias (9: 6) and by Daniel (7: 13). It is scarcely necessary to note that the phrase: *Regni eius non erit finis* has passed into the Nicene Creed.

4) *The Dialogue.* Mary speaks for the first time, and her first word is the word of her virginity. The question of the B.V. is not, like the question of Zachary: "How shall I know this?" When Mary asked: "How shall this be, since I know not man?" she did not doubt, but inquired how she was to become a mother, while she had bound herself by a purpose of virginity. Space does not permit an adequate discussion of the matter, but a little reflexion will convince one that the phrase "I know not man" does not refer to the past or the present but to the future. Otherwise it would be an absurdity in the mouth of an affianced woman. It is notable that Mary's purpose of virginity had not ceased with her betrothal to Joseph. Some providential reason had joined her to this man of the house of David—the prevalent Jewish custom that a maiden *must* marry, some law of property (perhaps she was an heiress to some poor inheritance), some divinely inspired assurance that Joseph was intended for her as the guardian of her virginity.

The Angel then unfolds the divine plan of virgin motherhood in language which, in spite of what rationalists have said, has no marital imagery whatever. It is a mystery of divine power operating a miraculous conception. The Holy Ghost coming on the Holy Virgin, as He is described coming on Saul (1 Sam. 19: 23), on the Judge Othniel (Jg. 3: 10), on Ezechiel the Prophet (11: 5), on the Apostles at Jerusalem, is, needless to say, not the Father of Mary's Son, Who knows no real Father except the first Person of the Blessed Trinity. All the plastic force in the formation of the body of the Word made flesh is from the spiritual and miraculous action of the Holy Ghost. The agent of that force (the *dynamis* of the Most High) is said to overshadow the Blessed Virgin, as the cloud representing the divine presence overshadowed the Tabernacle.

"Therefore, that which is to be born (of thee), the Holy One, shall

be called the Son of God". The words bracketted are found in the Clementine Vulgate but are not given by the best Greek MSS nor even by the best MSS of the Vulgate itself. The translation of the sentence is a matter of diversity of opinion: "The Holy One to be born shall be called the Son of God"—or "the one to be born shall be called holy, the Son of God". The "therefore" at the beginning also makes difficulty. Virgin conception is not a proof of divine sonship. The translation given above, which is practically the same as that of the Syriac and Coptic versions, makes good sense. Miraculous virginal conception indicates an original holiness, which holiness will give its logical support to the appellation: "Son of God". The use of the word "shall be called" twice over: before "Son of the Most High" and "Son of God" would seem to show that the Angel's words do not contain a full revelation of the godhead of Mary's Son.

The Angel also gives Mary a sign. A lesser miracle may be a sign to confirm belief in a greater miracle, and the miracle of Elizabeth's motherhood in the conditions of barrenness and old age is given as such. The phrase: "Nothing shall be impossible with God" recalls the miraculous motherhood of Sara, the nonagenarian wife of the centenarian Abraham (Gen. 18: 14).

Mary's assent is the greatest act of humility in human history—excepting, of course, Christ's obedience. St. Bernardine saw promptitude in the word "Behold", humility in the appellation "Slave-maid of the Lord", obedience in "Be it done to me", perfect conformity in the final phrase, "According to thy word".

In this narrative virtues cluster thickly, but above all one perceives the lily-odour of virginity and the violet-odour of humility. As the collect of the Mass of the Humility of the B.V.M. says: Virginitate placuit, humilitate concepit Dominum nostrum Jesum Christum.

W. LEONARD.

# Notes

The recent appointment of Bishop Carroll as auxiliary bishop to His Eminence Cardinal Gilroy has been a cause of satisfaction to the *Australasian Catholic Record* and its readers.

HIS LORDSHIP Bishop Carroll, in his long association with the BISHOP JAMES *A.C.R.*, wrote for some years the Liturgy section; CARROLL then he devoted himself to Canon Law, giving special attention to the canonical legislation on marriage. His writings were noteworthy because of the knowledge, acumen and lucidity displayed. His views on matrimonial problems were frequently quoted in theological reviews published outside Australia. The *Australasian Catholic Record* desires to thank Bishop Carroll for the fine work which he did for the *A.C.R.* The editorial staff, the writers and readers offer their congratulations to His Lordship—*Ad multos annos!*

*Australasian Catholic Record.*

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To become an expert in any one field of human enquiry is a task which most men find quite formidable, and to become an expert in a number of fields, of course, even more so. Yet achievement of the ordinarily impossible is evidenced in the work MSGR. JOHANNES of a certain Catholic scholar of the present MESSNER day—Monsignor Johannes Messner, J.U.D. (Innsbruck), Dr. Econ. Pol. (Munich), Professor in the University of Vienna.

The appearance of Messner's latest book, *Ethics and Facts*,<sup>1</sup> seems an appropriate occasion for taking note of the standing of this progressive thinker.

Msgr. Messner had long displayed his capability as a social philosopher and scientist.<sup>2</sup> It was the publication of *Das Naturrecht*<sup>3</sup> in 1950,

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<sup>1</sup>*Ethics and Facts*, The Puzzling Pattern of Human Existence, B. Herder, London, 1952, pp. 327, pr. 30/-.

<sup>2</sup>Earlier works: *Sozialökonomik und Sozialethik*, 1926; *Die Berufständische Ordnung*, 1936; *Die Soziale Frage der Gegenwart*, 1934.

<sup>3</sup>*Das Naturrecht*, Handbuch der Gesellschaftsethik, Staatsethik und Wirtschaftsethik, Innsbruck-Wien, 1950. (A translation by J. J. Doherty from the German MS. was published by B. Herder & Co., St. Louis, in 1949, under the title: *Social Ethics, Natural Law in the modern world*).

however, which confirmed, if confirmation were really necessary, his reputation as an exponent of social thought in Catholic tradition.

From the treasury of a well-stocked mind, he was in a position to draw out new things and old; and there, throughout nearly one thousand pages, we find him pouring the old wine of natural law doctrine into the new bottles of current scientific thought patterns.

The whole range of human social life was covered in this veritable *Summa*, which bears the sub-title: *Handbuch der Gesellschaftsethik, staatsethik und Wirthschaftsethik*. It brought up to date and expanded his earlier work *Die Soziale Frage*, and was prepared while Messner was at the Oratory in Birmingham, whither he had fled in 1938 from Nazi persecution.

How refreshing—and how novel!—it was to have the best and latest advances in thought from secular sources integrated with the relevant scholastic concepts in the natural law tradition—the Keynesian stream in economics, for instance, flowing not side by side, but in, with that of the natural law.

In this Messner was showing himself as more than just a straight exponent of ideas inherited from others; his work was more than just another formal statement of familiar objectives. He was showing himself as a realistic and constructive synthesist of two types of insight; and anyone who has tried to take the scholastic type to those not of our tradition will be well aware of the necessity to make just that synthesis. Failing that, a they-have-Moses-and-the-prophets attitude in the spreading of thought in social matters which we Catholics find so neat and sensible, can only meet with barrenness.

The role of synthesist has again been taken up by Msgr. Messner in his latest publication, *Ethics and Facts*. Developments of thought on the Continent and in the English-speaking world—none escapes this encyclopaedic mind and all are grist for the Messner mill as he evaluates their contribution to the puzzling pattern of human existence.

From the assertion in the Preface that “man at the present day is incomparably more aware of the tension in human existence than he ever was before, of a tension pervading the whole of its personal and social dimensions”, the author proceeds to examine “the contradictions in the impulses constitutive of human existence”. This he does by discussing five impulses, with a well-documented chapter on each: the sex impulse, the impulse toward happiness, the impulse toward liberty, the social impulse, the cognitive impulse.



In regard to each of these, he is asking: What has been man's misunderstanding of himself? What are the facts in the reality of human existence? Is there an order of existence recognizable in this reality? The answer is that there *is* an order discernible in the reality of human nature itself properly understood, the answer traditionally proposed by students of the natural law. And in giving that answer, Messner's method is to show logically the ways in which certain schools of thought or independent enquiries have misunderstood human nature.

To those who are familiar with the context of *Das Naturrecht*, the chapters on the impulse to liberty and the social impulse will present nothing new. But they will find additional benefit from the author's appraisal of current theories in the other fields discussed. The opening chapter, for instance, equips one to take a more balanced view of the findings of researchers like Miss Margaret Mead in sex problems. (The book was published before the appearance of the much publicized Kinsey Reports; but Messner has provided the tools for evaluating them, too).

A similar practical service is rendered through Chapter 5: The Cognitive Impulse. There the author surveys the possibility of interpreting human existence, man's origin and destiny, by means of mere "scientific" reason. With devastating logic he brings out the inadequacies and contradictions which that attempt involves—as seen in the theories of economic evolutionism, biological evolutionism, analytical psychology and logical positivism. All these, Messner shows, "have no real foundation in scientifically established evidence or do not take into account well-established facts. Thus we arrive at the conclusion that all of them contain elements of belief and are therefore types of fideism. This criticism must of course strike them at their roots. For their claim is precisely this, that they rest on a scientific foundation in contradistinction, say, to the interpretation of man's existence grounded in Christian revelation".

In this latest book, Msgr. Messner has again brought out his conviction "that the understanding of human nature and of its environment is necessary for the establishment of detailed principles of ethics; for example, the understanding of modern complex social economy is necessary for the elaboration of concrete principles of price justice" (p. 311). In other words, the approach of Messner shows a disdain for the habit of principle-mongering, which for too long has characterized so much of the writings by Catholics in social problems.

Elaboration of ways in which natural law ideas can apply in the

concrete reality is the only way to a contribution worthy of the Catholic tradition in social thought. In this connection, Messner himself provides us with an outstanding model in his thoroughgoing outline of the workableness of an economic system informed by the principle of ordered competition (cf. *Das Naturrecht*, pp. 785-817).

The result of such an approach must be to leave no room in the minds of others, especially non-Catholics, for regarding the social principles of natural law—those espoused by the Church in her social teaching—as an *arcana disciplina*; still less does it leave room for their dismissal as impractical idealism.

Herein lies the significance of the thought of Msgr. Johannes Messner. His works qualify him for exemption from the following trenchant yet timely criticism:

Catholics have a most disastrous tendency to cleave to the abstract and the generalized and to fight shy of the concrete and particular. We are everlastingly developing and repeating “principles” but can never make up our minds to apply them to reality—we do not even try to find such applications in our minds. Indeed, because we misunderstand them, they tend to bar our very entry to reality, for we merely see their normative and not their creative quality; we forget that these “principles” are literally “beginnings” and that they should not only guide our conduct but are powers of truth which issue a perpetual challenge.<sup>4</sup>

N. TIMBS.

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We Priests are aware of the fact that the Holy Sacrifice is the greatest act of our priestly office. But, do we ever fully consider the importance of the role of the altar server, who in some manner, enables us to fulfil the great office of offering the Holy Sacrifice of the Mass? Our present Holy ALTAR SERVERS Father could well be called “Pope of the Altar Boys” because of the great encyclical, “*Mediator Dei*” on Christian Worship, which was delivered to the world on 20th November, 1947. Towards the conclusion of this Letter the Supreme Pontiff speaks of the importance of proper and devoted training of boys to serve at the altar. Here we read these words—“To this end it will be very useful to select carefully a number of good and

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<sup>4</sup>Editorial, “The Sleep of the Disciples”, from the German Catholic review *Wort und Wahrheit*, as translated in the *Dublin Review*, Third Quarter, 1952.

well-instructed boys from every class of the community, who will come forward of their own free will to serve regularly and reverently at the altar—an office which their parents, even those of the higher and more cultured class, ought to hold in great esteem. Properly instructed, and encouraged under the watchful eye of the priest to fulfil their office reverently, regularly and punctually, these boys may well prove a source of candidates for the Priesthood. Moreover, this scheme will help to avoid the unfortunate situation, which is sometimes deplored, even in Catholic countries, in which the priest cannot find anyone to serve his Mass”.

It is our intention to make some reflections upon these words of Our Common Father and by way of appreciation of the glorious apostolate within our reach, offer some suggestions, in the desired hope that more of our zealous fellow-priests will become conscious of the great importance of the altar servers' position, and see in this apostolate an admirable opportunity of fostering vocations to the Priesthood and Religious life.

The selection of altar boys should be the personal responsibility of the Priest, for he alone is the best judge of the necessary qualifications of moral character and holiness of life. Of course, our devoted Teachers can greatly assist us in this regard, but the final decision should be made by the Priest. We cannot expect a boy from a careless Catholic home to make an excellent altar server. The co-operation of parents is essential in order that the boy be a success, spiritually and materially. Some may be inclined to put forward the view that a boy from such a home could be instrumental in winning back to the practice of the faith, the whole family. In a few exceptional cases this might be true, but let us remember that the sanctuary is not a reformatory. Only good Catholic families will truly appreciate the position of the altar boy, and it is a compliment to them that their sons have been chosen for this great office.

Our Holy Father speaks of the boys being given the opportunity of serving regularly. From experience we find it better to allot a certain day each week, rather than appoint one week's serving and then a free week. Then, too, the Sunday Masses could be so arranged that the early Mass be served by certain boys one week, and then the late Mass the following.

Where there are several servers, as is happily the case in most of our churches, it is impossible to give each boy an opportunity of serving

alone frequently. However, why not permit the extra servers to take places in the sanctuary, and on important occasions they could all respond to the Celebrant? A priest ought never to consider he has "too many" servers. After all, if he is convinced that a dozen or more boys are eminently suited to serve at the altar, shouldn't he thank Almighty God for such a blessing conferred upon his parish.

If boys are to be properly instructed, as Our Holy Father speaks of, it will be the Priest who will be responsible. Our good Teachers, perhaps, will be more suitably equipped to impart the teaching of the Latin, but the actual serving and ceremonies should be taught by the Priest. He alone has the necessary understanding of the rubrics and prescriptions of the S.C.R. and approved rubricians. By far the outstanding book for instructing altar Servers is the American work entitled "*How to Serve*", by Dom. Matthew Britt, O.S.B. This little book deals with all ceremonies, whether in small or large churches. We would like also to offer appreciation of Father Bernard O'Connor's little book—*The Altar Server*, and for the teaching of Latin as well as for dealing with the ceremonies, Father Bryant's work is deserving of mention.

It is essential to rehearse the function prior to any ceremony. By explaining the various ceremonies during the practice, servers will become well instructed in the Church's ceremonial, and they will be conscious of the importance of the ceremonies. Besides, the actual ceremony will be full of devotion as well as precision as far as the ceremony is concerned.

If the Priest is sufficiently interested in the boys, there will never be any concern about the presence of sufficient boys for any ceremony. The boys will become accustomed to gather at the sacristy frequently, and they will learn to appreciate their position more and more. It is rather a harsh attitude to adopt when we hear priests complain that they can never succeed in getting the boys interested. The simple fact is this; unless the Priest manifests external interest in the boys, the chances of interest being aroused in the boys themselves, would be nothing short of a miracle. For our part we could never utter any word of complaint against the generosity of altar servers. At all times we have found our boys ever ready to give of their best no matter at what hour or how frequently. To emphasize this point we would like to mention the fact that each month exposition of the Blessed Sacrament takes place from the late Mass until Evening Devotions. The whole period of exposition



is divided into half-hours during which two servers kneel in adoration before the Blessed Sacrament. Month after month the boys keep most faithfully their half-hour of adoration. Even during the three days of exposition during the Forty Hours Devotion the altar servers take their half-hours from 6 a.m. until 9 p.m. This, surely, is an indication of their generosity.

In order to keep a record of the attendance of servers at the various ceremonies it has been found that the most satisfactory and appealing method from the point of view of the boys themselves, is to have a Register in which each server himself signs his name as often as he attends on the sanctuary. This provides a record of attendance for the general meeting of the servers, which ought to take place each week or fortnight.

There are various methods of instilling reverence in the attitude of the boys whilst serving at the altar. In the first place the importance of silence in the sacristy should be stressed. Then, too, the very dress of the boys should be an indication of reverence. Short soutanes, soiled surplices and shoes worn on the sanctuary do not manifest external reverence in the service of the "King of Kings". Whilst serving Mass boys should use some suitable book. At Devotions Rosary beads ought to be used. Frequent Communion should be encouraged, but at the same time it is important to stress the fact that one is perfectly free to receive or not. On the occasions of great feasts and days of devotion it should be the aim of all servers to attend Mass, and if possible, receive Holy Communion. We can also offer another suggestion to bring about a realization of the great role of the altar boy. Last year we conducted a Retreat for the Boys at which 43 servers attended. The Retreat commenced with a Visit to the Blessed Sacrament, followed by spiritual Reading from an excellent book entitled "Letters to an Altar Boy", by Father Rosage (Bruce Publishing Co.). Two lectures were given by the Retreat Master. The Retreat concluded with Benediction. Perhaps this function was unique; so successful was it, we have decided to make it an annual event.

Our Holy Father points out the admirable opportunities of fostering vocations to the Priesthood, and, of course, the Religious life, from the ranks of our altar boys. We ought to be convinced that within our power the solution of increasing vocations, so greatly needed, is to be found by encouraging vocations. No other boys come into such close association with the person of the Priest than do the altar boys. We

look to them for our priests of to-morrow. Unless we give them ample manifestations of our interest in their very lives, we cannot very well expect the boys to be imbued with thoughts of the Priesthood. Our boys must feel at all times that the Priest is their greatest friend. It is to be deplored that the occasions of Ordinations to the Priesthood often pass by almost without reference to the altar servers. On the occasion of recent Ordinations our boys were given a thorough instruction in the actual significance of the Ordination ceremony. The pamphlet describing the ceremony was given to them to study. In addition, the boys prepared a Spiritual Bouquet, which was presented to the Ordinati on the ordination day. The result was that the altar servers followed every part of the ceremony with the greatest interest and devotion, and learnt something at least of the matter and form of this important ceremony. It was pointed out that, one day, please God, one of their very number might be presented to the Ordaining Prelate to be ordained to the great Priesthood of Jesus Christ.

We cease not to be satisfied with our efforts to inspire our boys with a deep appreciation of the role of the Altar Server. And now we await a very important step forward in the lives of our altar servers. Recently by a formal decree of erection, the Confraternity of St. Stephen was set up. The confraternity was then affiliated with that of the Archconfraternity of St. Stephen at Westminster. The enrolment ceremony is near at hand, and we see in this Confraternity the solution to the many problems associated with the training of altar servers who will be a credit to the parish and who will inspire others to follow in their footsteps. This Confraternity was established in Hammersmith, England, in 1905. It received the blessing of Blessed Pius X in November of that year. On December 4th, 1906, the Holy Father erected it into an archconfraternity "prima primaria". It was in February, 1934, that Pope Pius XI extended this privilege throughout the British Empire. The object of the Confraternity is "the sanctification of the altar-server by teaching him that to serve in the sanctuary is a great religious privilege, by instructing him in the manner of observing the rites and ceremonies of the Church according to the Rubrics and to the decrees of the S.C.R. . . . and by encouraging him to understand the meaning and the purpose of the ceremonies in which he takes part". In the impressive enrolment ceremony the server receives the Guild medal suspended on a red cord, and which is to be worn over the surplice. There is also a beautiful handbook containing the rules of the Confraternity, and prayers to be

recited during Mass and other occasions. The various ceremonies are also treated in this book. On enrolment the server promises to observe these rules of the Confraternity—

1. To serve at the altar reverently, intelligently and punctually.
2. To make the short acts of preparation before, and of thanksgiving after, serving Mass.
3. To observe silence in the sacristy, and great reverence in the sanctuary.
4. To recite daily the Guild Prayer.

May a true realization of our priestly office inspire us to enable others to taste of our great privilege. In our parishes we exhort our faithful to become members of the parochial sodalities. We each have our "pet" sodality. What of that faithful group of boys, who morning after morning in the warm heat of summer and in the cold of winter, are ever to be found ready to serve at the altar to enable us to fulfil the great office of offering the Holy Sacrifice with dignity and decorum? Do we forget the sacrifices of our noble servers, who after all, are only boys, filled with the yearnings of happy youth?

Let the future hold great hopes for the Priesthood in the number of our altar servers. Let our faithful people be truly proud of our altar servers who represent the faithful at the altar. If our altar boys cannot feel that the Priest is their greatest friend in all the world, it is, we say, a pathetic and tragic state of affairs. The future of the Church does not depend wholly upon ourselves; we must be interested in the youth of to-day, the hope and consolation of the Church of to-morrow.

R. F. DONOHOE.

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The current number of Philosophical Studies (Maynooth, 1953) might well have been called an "A. J. Ayer number". The exponent of logical positivism seems to have earned a mention in almost every article. Fernand Van Steenberghe opens PHILOSOPHICAL the attack in the course of his article on the STUDIES principle of casuality. He offers some criticisms of Professor Ayer's paper, "The Immutability of the Past", which was presented at the *Congres des Societies philosophiques de langue francaise* at Strasbourg in September, 1951. An article by Theodore Crowley, O.F.M., which quotes freely from a wide range of Professor Ayer's writings is entitled "Metaphysics and Professor A. J. Ayer" and is an extension of the remarks of Steenberghe

on the metaphysical position of Ayer. Professor MacCarthy gives a detailed analysis of Ayer's logical empiricism in an article which is the conclusion of a previous article in Vol. 11. The long interval between the two numbers militates against the practice of dividing articles between a number of issues. We have not finished with the logical positivists yet; Ernán McMullin in his valuable note on Heisenberg traces briefly the efforts of the "Vienna School" of logical positivists in the evolving a philosophy of the physico-mathematical sciences. Turn over to the book review section and the logical positivists are in the limelight again in the person of Richard von Mises, and again up pops Professor Ayer in a review of J. O. Wisdom's work, "Foundations of Inference in Natural Science".

*Philosophical Studies* has already established itself as one of the most important philosophical journals published in the English language. It covers the problems of scholastic philosophy and the traditional school and it is a vehicle for the criticism and development of modern trends in philosophy on a high technical level. It cannot be branded as the organ of any particular school, and as such it should attract a wide range of contributors. It is in every sense a specialist's journal. The bibliography is one of the most valuable services it provides and one which will be appreciated by "novices". The present number contains reviews of over fifty books covering some seventy pages. Each notice is signed by the contributor, many of whom we know as experts in the particular field of study under review. This range of authoritative reviews covers philosophical publications over the past year of all "colours".

In addition to the articles already mentioned the present volume contains under the heading of "critical notes" critiques of two important books on the relation between science and metaphysics. James Conant, the President of Harvard University, has written a book, "Science and Common Sense", to explain the nature and epistemological status of modern science to the man in the street. The method is partly historical—illustration by way of historical cases of scientific development from the seventeenth century onward—and partly an analysis of scientific activity and method in itself. The sum total is meant to represent a philosophy of science for the layman.

The second note in this section is a review—and not a very sympathetic one—of Werner Heisenberg's valuable contribution, "Philosophical Problems of Nuclear Science". Originally prepared as a series of lectures which were delivered between 1932 and 1934, the book has



only recently been translated into English. Those of us who do not know modern Ireland picture it as being very remote from such fields of study as nuclear and atomic science; the fact that Irish thinkers are applying themselves to the philosophical problems involved in this sphere of modern knowledge—as “Philosophical Studies” reveals—certainly dispels this illusion. However that might be, the field of study in question is certainly not remote from the way of life of our own country. Professor Marcus Oliphant made the remark recently that if Australia wished to make an original contribution in the progress of knowledge she should concentrate her intellectual forces on nuclear research. The fact is that the resources, both financial and intellectual, of the National University at Canberra and other Australian Universities are already deeply involved in this field of study. This situation coupled with the fact that our whole system of education is already dominated by excessive technology should arouse thinkers, philosophers and educators to the crying need for a satisfactory philosophical treatment of modern physics. Any progress in the direction of healing the breach between science and philosophy would be a worthwhile contribution towards the perfection of human knowledge. Heisenberg, and before him, A. N. Whitehead<sup>1</sup> and Sir Arthur Eddington<sup>2</sup>—the most eminent English writers on this theme—fondle the hope that physics by its perfection and universality may become the “queen of the sciences”, the principle of unity reconciling and integrating all human knowledge. All this represents an act of faith, for even Heisenberg himself is mystified when it comes to explaining the precise nature of the physico-mathematical sciences. Only the Metaphysician can determine the formal elements of mathematical physics and explain its nature and object, an object which is not nature itself but nature in motion, the order of nature, the measured process of nature’s activity derived from mathematical abstraction. The philosopher, and above all the thomist, who has penetrated the degrees of rational knowledge and the hierarchy of science based on the degrees of abstraction can work towards the unification of knowledge and the integration of the wonderful achievements of nuclear physics within the frame of human wisdom. Modern thomists seem to lack two important qualifications which are indispensable if this work is to be done. Too few are skilled in both metaphysical and mathematical abstraction. The adequate handling of a

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<sup>1</sup>“Process and Reality: An Essay in Cosmology”, by A. N. Whitehead, London, 1929.

<sup>2</sup>“The Philosophy of Physical Science”, by Sir Arthur Eddington, 1939.

philosophy of science demands competence in mathematics, philosophy and even physics itself. The picture of irate philosophers condemning scientists for unphilosophical pronouncements is common enough, but there are few philosophers who know enough of the details of mathematico-physical science to be able to approach it competently and define it for what it really is, to define its terms, its object and its relation to metaphysics and the philosophy of nature. Until there are such minds the gap will not be breached. A second "must" is sympathy and forbearance in the face of the mental habits of modern man. Modern thinkers do not present their philosophies in the methodical and traditional forms which in their clarity and precision are still the pride of our schools of philosophy. The traditional medium of philosophy in the English-speaking world has always been a literary one with all the indefinite, elusive, unspeculative expressions for which our language is famous. This is the only mode of thought that university people of to-day are capable of and thomists must be prepared to meet them on their home ground.

JOHN CHALLIS.

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### SHORT NOTICE.

TO JESUS' HEART THROUGH MARY, translated by the Rev. A. J. Goodman, M.S.C., 1953. 190 pp. paper cover. Pelligrini & Co. 8/6.

This little book was published in France in 1910 by a French priest whose obscure life has sent this late but radiant gleam of piety to light up the paths of those to whom the teaching of St. Grignon de Montfort beckons as a satisfying programme for living. It was good of Father Goodman to translate and publish it; and it goes without saying that the translation leaves nothing to be desired.

The contents of the book are divided into two parts: the first discusses and explains the motto, "To Jesus through Mary," as taught by St. Grignon de Montfort in his "Secret of Mary"; the second part has been compiled from the writings of St. Margaret Mary, and arranged in order to reveal the "Secret of the Sacred Heart". As a great deal of the book is in the form of a questionnaire—perhaps we should say in dialogue form—it is for private reading and prayerful thought. In fact it is not suitable for continuous reading; but, approached in humility and a desire to increase our spirit of prayer, it is a precious little book.

On every page there is matter for meditation, as in the dialogue that opens with the question as to the part Our Lady will have in restoring the Reign of Jesus Christ. As the dialogue develops we read: "The Most High with His holy Mother will form for Himself great saints, and these great saints who are to appear at the end of the world will be made what they are by devotion to Mary—this very devotion which I, in my powerlessness, have but faintly and imperfectly outlined for you". Thus speaks St. Grignon de Montfort.

There are many passages to encourage and console those who are spending their health and heart and mind in trying to lead souls into the Kingdom of God's love. These words from the saints have the unction of the Holy Spirit, as, for example, the advice of the Curé of Ars, "Do as I have done: preach the Gospel with simplicity, and address yourself to the Hearts of Jesus and Mary."

M.O.

## Book Reviews

INTERPRETATIO MARIOLOGICA PROTOEVANGELII  
POSTTRIDENTINA. Pars prior. By Tiburtius Gallus, S.J.  
Roma. Edizioni di Storia e Letteratura. 1953.

Both before and since the dogmatic definition of our Lady's Assumption, Father Tiburtius Gallus has published several books and articles on the Mariological interpretation of the Protoevangelium (Gen. 3: 15). He has indeed been regarded by some as a devotee of Mary's privileges who allows his piety to affect the cold gaze of his critical and exegetical eye; but it does not belong to the present reviewer to say whether that judgment on Father Gallus is true or not. In the present work—his second book on the interpretation of the Protoevangelium—he has given us not a personal study but a valuable collection of texts from authors who expounded the great oracle of Genesis 3: 15 in the post-Tridentine years, 1545-1660. The second part of the work has yet to appear and will carry the collection from 1660 down to the year of the dogmatic definition of the Immaculate Conception, 1854. Besides the relative extracts from 48 + 136 authors—the division being placed at the year 1592, date of the Clementine Vulgate which definitely retained the reading "ipsa conteret"—Father Gallus adds only brief introductory, historical, and statistical remarks.

The book, which contains mostly texts of Catholic writers, and not a few from Protestants, covers the great years of the second golden age of Catholic exegesis, and no interpreter of Genesis can reasonably close his eyes to the facts which this array of texts reveals. Of 152 Catholic interpreters, 125, that is 80 per cent., expound the Genesiac text mariologically. Of these 125, as many as 97 (77 per cent.) deduce the mariological sense from the enmities between the serpent and the woman. The reading "ipsa" undoubtedly had its influence on the minds of the interpreters, but the Catholic mariological sense is not founded on that venerable Marian mistranslation.

When Father Gallus finishes the second part of his work, we shall have an almost complete documentary presentation of the Catholic exegesis of Gen. 3: 15. The early Patristic period was covered twenty years ago by Fr. Drevniak (*Die mariologische Deutung von Genesis 3: 15 in der Väterzeit*, Breslau, 1934) and the post-patristic age by Father Gallus himself, down to the Council of Trent (Rome, 1949).

The book is of XIV + 286 pages (including index). To anyone who acquires or has access to it we would particularly recommend the reading of the 13 pages given to St. Peter Canisius.

W.L.

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LECTURE DE JUDITH. By J. Steinmann. Gabalda and Co.,  
Paris. 1953.

We have read this book twice with great delectation. It is really

full of the delights of the imagination, which Father Steinmann finds scattered in charming disorder and incoherence throughout the canonical book of Judith itself. The author imagines the book to be a romance, glorifying a local heroine with a splendid decor of fiction that makes her story nothing less than a great apocalypse of the final triumph of good over evil. The last of his thirteen chapters is entitled: "Judith eternelle", and in it he certainly pays high compliments to the heroine of Bethulia and her courageous deed.

A strict little Pharisee in her way, a sort of cloistered nun since her widowhood, a young woman of superb courage and heroic trust in God Judith uses her unarmed beauty and her high intelligence to destroy a formidable enemy of Israel. In the heart of the night, with a prayer on her lips, she cuts off the head of Holophernes in his own tent, with his own scimitar. This conveys the lesson that God can and does employ the weak things of the world to destroy the strong. But Father Steinmann sees a more abundant lesson in the book. He writes (p. 132):

"The lesson of Judith, eternal and radiant, holding the severed head of Holophernes prolongs itself in the characters of a whole gallery of secondary personages. Arphaxad conquered, Nabuchodonosor furious—the ancients of Bethulia and the convert Achior—all play their part in the lesson which Judith gives to the men of her time and of all time". There is, we are told, in the texture of the book a vision of "priests and pharisees, Essenes and Samaritans, hellenizers and patriots, Jews and Ammonites all reconciled to hear the triumphant announcement of the conversion of the whole world to the true God".

To arrive at this grandiose conception of the lesson of Judith Father Steinmann has to read a great deal into the book which is not in it. Certainly its historical names and its geography are, more or less, the enigma which Father Steinmann uses so brilliantly to deny the historical character of the book; but to make it an apocalypse in the form of a story is an intuition which needs more solid proof than these pages supply.

However, Father Steinmann's little book of 135 pages is splendidly stimulating, and we cannot but recommend it to anyone who wishes to be caught by good enthusiasm for the book of Judith. If the reader is forewarned that he ought to take Father Steinmann's thesis with a grain of salt, he will profit by the genial marginal notes contained in the "Lecture de Judith".

W.L.

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THE NEW EUCHARISTIC LEGISLATION, by John C. Ford, S.J.  
New York P. J. Kenedy & Sons. pp. 130. \$1.50.

Since the promulgation of the Apostolic Constitution *Christus Dominus* in January of last year, commentators have endeavoured to explain the meaning of the Norms of the new legislation and the extent of the concessions that it contains. It is safe to say that much will yet be written, and some of the matters in doubt finally decided by an



authentic declaration of the Holy See. The present booklet is a worthwhile contribution to the growing literature on the question. The opinions expressed are sound, and where the official documents admit of the possibility of two interpretations, the arguments for both sides are given fairly. An instance is the question whether a priest needs the prudent advice of a confessor to avail of the concessions in case of sickness. The author's opinion would be that a sick priest would need the approval of a confessor, but he concludes that as the great majority of moralists and canonists are teaching publicly that the priest does not need the approval of a confessor, this fact has great weight in practice, and that the lenient opinion may be followed. His section on the part played by the confessor is well worth study. "There are no short cuts", he warns, "that decide all cases in advance; at present, no uniform casuistry to lessen the task; and no rules of thumb by which whole classes of cases are automatically decided". While the confessor must make an honest effort to know the law and to be sure of the fact, before his decision, all that is required is that his judgment be a prudent one. Of course, if the confessor is in error on a matter of law, his decision is invalid; but on a matter of fact, the decision is valid provided it was prudently made. (p. 62). Treating of the inconvenience required before a person is qualified to enjoy the relaxations, he holds that what is meant is a moderately grave inconvenience. When it is a question of receiving Communion at a late Mass when one could have gone earlier and observed the fast, he maintains that "it seems more in keeping with the general tenor of the grant to say that it can be used even if, absolutely speaking, one could have gone to Communion at an earlier Mass, *provided always* there is some necessity for choosing the later Mass, and that the observance of the fast would involve a grave inconvenience". One of the examples is the case of the bride and bridegroom who wish to receive at their eleven or twelve o'clock Nuptial Mass, although, absolutely speaking, they could have gone to Communion at an early parish Mass.

A valuable introduction is the text of the Constitution and the Instruction of the Holy Office, with an English translation on the opposite page. There are four appendices with "Summary for Use of Confessors", "Notes for Use of Religion Teachers", "Notes for Use of Catechism Teachers", and "Announcements from the Parish Pulpit". A pertinent remark on p. 125 is: "With regard to the dispensations which are now available for the sick and for those in special circumstances, religious teachers should not undertake to tell students or others that they are entitled to these dispensations. This is the prerogative of confessors".

Those who wish to be really familiar with the new Legislation—and this includes all priests—would do well to have this little book.

J.M.

A MISSIONARY COMPANION. Commentary on the Apostolic Faculties, by J. De Reeper. Dublin, Browne & Nolan Ltd. pp. 245. 15/-.

A glance at our Faculty Sheet will show that many of the faculties we frequently use are granted by the Bishop *vigore facultatum Nobis a Sede Apostolica concessarum*. These and others, some of which cannot be delegated, are given by the S. Congregation of Propaganda Fide each decade to the Ordinaries in territories which are still considered as Missionary Countries. The present work is a commentary in English on the Formulae sent to the Ordinaries. The author is a Mill Hill Father, with many years' experience in Kenya and Uganda. Before embarking on a detailed treatment of the individual faculties, he has an informative Introduction in which he deals, *inter alia*, with persons to whom the faculties are given, the power of sub-delegation, the obligation to use those which are granted in favour of the faithful, and the subjects to whom the faculties may be applied. Under this last heading, he brings out with clarity the difference between the terms: "within the limits of their jurisdiction" and "within the limits of their territory". Voluntary jurisdiction may be exercised in favour of one's own subjects everywhere; but it cannot be used for strangers even within the Pre-late's territory, except in the specific cases provided by law. The explanation of the faculties occupies over 150 pages. The method adopted is to quote the faculty, then to give the Common Law, and finally indicate how the faculty grants something more, and what it empowers the priest to do who enjoys it. Faculty XVIII, dealing with dispensations from the Eucharistic fast in favour of the sick, and what was a very practical appendix on the Eucharistic fast of Priests before Mass, will need to be brought up to date in future editions. The section on the Pauline Privilege and the powers of the Church over non-sacramental marriages is well done. Towards the end of the book are the formulae of administration of Confirmation by a Priest, the Consecration of Altar Stones, the erection of the Way of the Cross, etc. Many interesting points occur. For instance, in less than half a page (p. 125) we are told what are the Indulgences of St. Bridget and of the Crozier Fathers which we may attach to Rosary beads by a simple sign of the Cross (without pronouncing any words). For an understanding of the extent of their own faculties and a knowledge of what is within the competence of the Bishop to grant, the Australian Clergy should find this work all they require.

J.M.

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"THE GIFT OF GOD," by John Morson, O.C.R. Mercier Press, 1952. pp. 188. Price 12/6.

This is a study of Sanctifying Grace as revealed to us in the New Testament. It is a scriptural, not a dogmatic study, for, apart from a few summarising paragraphs, the author devotes himself exclusively to

the task of collecting all the data of Scripture that have reference to Sanctifying Grace.

The result is a very full analysis of the books of the New Testament in so far as they throw light on this divine gift. The chronological approach which reveals both the continuity and the development of the early Church's doctrine of grace is a refreshing change from the artificial, though necessary, divisions of theological works on grace. As all the books are examined we see the complementary teaching of the different Sacred Writers. One notable feature is the use of the historical "Acts" to confirm the didactic books.

The Westminster Version is used throughout, but of course the author reserves the right to disagree with that translation in cases of dispute or doubt. Occasional references to non-Catholic works, particularly of Westcott, add a little apologetical value to the work.

Transliteration of Greek words in place of the greek symbols is a little disconcerting, but causes no difficulty when the Scriptural text is at hand. The lack of a comprehensive index detracts from the value of the work as a reference book, although the unusually numerous marginal headings help to remedy that fault.

Indeed it would seem that it will be in the capacity of a reference book for the Scriptural basis of the doctrine of Sanctifying grace that this comprehensive study will be of lasting importance and value.

F.C.

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THE LIGHT OF THE WORLD, by Rt. Rev. Benedict Baur, O.S.B. Translated by Rev. Edward Malone, O.S.B. London, B. Herder, 1952; x-590, 56/-; iv-463, 52/6.

This translation makes available to English readers a work already well known in the original German and in other translations. The author indicates the purpose of his work, when he writes in the Preface: 'The present work is intended to increase the reader's acquaintance with the feasts of the Church and with her teaching as found in the missal, so that these may become a fruitful background for mental prayer, and a help and protection for Christian life'. In the course of each year the Church sets before us the various mysteries of the life of our divine Saviour, and the example of the lives of the Saints. She intends us to contemplate these mysteries in order to obtain a greater share in the graces which Christ merited through them for us. To this end the Church has selected certain formulae, mostly from the Sacred Scriptures, which fix our attention on the spiritual content of the mysteries which we celebrate. We may, then, conclude that the texts of the Missal provide most excellent material for our meditation, a fact that is not always fully appreciated.

The arrangement of the meditations follows the Temporal Cycle of the Liturgy, with a meditation for each day. Account is also taken of a number of special feasts of Our Lord and Our Lady. The medita-

tion for each Sunday is preceded by an introduction to the themes of the text of the Mass. Likewise, at the beginning of each liturgical season, a short introduction outlines the thoughts that the Church places before our minds during the season. While it is true that a meditation manual is best proved by use, and that due allowance must be made for personal preferences, at the same time we feel confident that the use of the inspired writings and the texts of the sacred Liturgy which pervade every page of the present work will lead all who use it to a more intimate union with God in prayer.

P.L.M.

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MARY IN THE DOCUMENTS OF THE CHURCH. By Paul F. Palmer, S.J. London. Burns Oates, 1953.

This book is a fine, representative, and eminently useful sylloge of Marian documents from the ecclesiastical magisterium, from the Fathers, and from a few post-patristic writers as well. It might indeed be called an *Enchiridion Marianum*, but the documents are not given in the original languages. The translations, however, have been carefully selected or carefully made anew. Accurate historical notes are interspersed where needed. The book will help the student to follow the developments of Mariology in the Church from the earliest ages down to the dogmatic definition of November 1, 1950.

One is particularly gratified at seeing Oriental Fathers getting the place that is due to them in this mariological development. Amongst them St. Ephrem the Syrian holds a place of honour. Prose translations of five pieces of his poetry and one from his commentary on the Diatessaron appear. These pieces include the exquisite address of the Mother to her Child and the famous testimony to the Immaculate, which says: "Thou and Thy Mother are the only ones who are perfectly beautiful in every respect; for there is no stain in Thee, o Lord, nor any taint in Thy Mother" (*Carmina Nisibena* 27).

Though less than 150 pages, the book is a doctrinal treasury, which every student of Mariology should have by him. Just one word of warning, however. The translations are good, but even good translations can be misleading. The inspection of the original is always the wise and scientific thing in using texts.

W.L.

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FR. HECKER AND HIS FRIENDS, by Joseph McSorley. B. Herder, London. Pages XV + 304. Price, 30/- sterling.

Fr. Joseph McSorley, the author, entered the novitiate of the Paulist Fathers sixty-one years ago, and has known almost everyone of the members. For more than fifty years since then he has been an authentic witness of Paulist affairs. He is well known in America for his mission work and for his books, some of which have run into many editions.



In this volume Fr. McSorley tells the story of the foundation of the Paulist Fathers by four priests who were converts to the Faith. This little band was led by Fr. Isaac Thomas Hecker. Originally all belonged to the Redemptorists. They felt it would be advantageous to the Missions in America if the Redemptorists were to open an English speaking house. This, however, was not permitted, so, with the permission of Rome, these four priests established the Paulist Fathers with the non-committal aim, "to carry on the missions in the spirit of St. Alphonsus". (p. 102). Underlying this indefinite aim was the more definite idea of dedication to the work of conversion. The name (Paulist, after the Apostle to the gentiles) chosen for the new congregation is significant.

The book commences with a short sketch of the conditions of the Church in America a century ago. The Redemptorist Fathers gave the first mission to English speaking Catholics in that country and were the first to give a mission to non-Catholics. Both were highly successful, and so the missions were continued. It was in these early mission days that three converts to the Faith, among them Isaac Thomas Hecker, made application for admission to the Redemptorist novitiate. Having returned to America after ordination Fr. Hecker was busily engaged in mission work, and with him four other convert priests, three of whom, with Fr. Hecker as leader, founded the Paulists.

The newly constituted Congregation of Missionary Priests of St. Paul the Apostle took charge of a parish on the outskirts of New York extending from West 52nd Street on the south to 109th Street on the north. Fr. McSorley goes on to tell of the success of the Congregation and to give short biographical sketches of the first ten permanent members. The tenth member was the first to come from Catholic stock. The others were all converts except one, whose father was a convert. "The Register of Paulist Fathers in 1951—after ninety-three years of existence—listed two hundred and fifty-two Fathers, living and dead". (Foreword p. XI).

The book, whilst by no means a masterpiece of prose, is written in a popular, crisp, fast-moving style. It is very readable and the story of these zealous convert priests is quite inspiring. For a light type of recreational spiritual reading it can be recommended.

The work is well indexed, the index covering five and a half pages. Quite a deal of source material is given which is very valuable in a book of this kind. Some of the source material has previously been unpublished and sheds new light on the controversies in which Fr. Hecker was involved. For example, Fr. Hecker's misunderstanding with the Redemptorists, which gave rise to the Paulist Community, is clearly described.

J.W.

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IRELAND'S SPIRITUAL EMPIRE, by J. J. O'Kelly. Dublin. Gill. 1952. 318 pages. 25/-.

Sub-titled "St. Patrick as a World Figure", this remarkable book

might with even greater fitness be called "In the footprints of Irish Missionaries". In it the author covers a great deal of ground, metaphorically as well as geographically and we are not surprised to learn that it embodies the studies and the labours of a lifetime. With the greatest of ease he conducts us right through the nineteen centuries of the Christian era (from the days of King Connor MacNessa, in fact, to the Holy Year of 1950) and over a great part of the globe, pausing ever so often to point out noteworthy objects and facts of Irish missionary interest. The quest inevitably takes us through every diocese of Ireland, then to the Continent to visit such places as Luxeuil and Bobbio, Wurzburg and Ratisbon, Louvain and Salamanca, and finally to the great cities of America (North and South), Australia, New Zealand, and Ceylon.

Little wonder that the book is fascinating, crowded as it is with all manners of interesting personalities—Gaels of the past and Gaels of today, Gaels of the homeland as well as of the diaspora, and that fresh light is so frequently thrown on many of our ancient saints and scholars, on the currents of life they set in motion and on the significant place they still occupy in the cherished traditions of foreign peoples.

A feature of the book that will undoubtedly enhance its appeal to readers of the *Record* is the author's interesting description of a visit he made to Australia more than thirty years ago. In the company of the late Father Michael O'Flanagan he spent some months of the year 1921 advocating the cause of the Irish Republic in Sydney and Melbourne, and although he was actually arrested and deported as a disturber of the peace, he seems to have retained nothing but pleasant memories of his stay among us. The printing and binding are worthy of the contents, and we wish the book the success it so richly deserves.

R.W.

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THE LIFE OF MERE ANN-MARIE JAVOUHEY, by C. C. Martindale, S.J. 140 pp. Longmans. 1953. 8/6d (Eng.).

In fourteen chapters of moderate length Father Martindale has compressed an extraordinary amount of matter—enough for twice as many chapters. After rushing back and forth with him between France and the colonies in West Africa, we are grateful for the peace and fulfilment in the fifteenth chapter where we come in touch with the discerning and reflective mind of the author as he appraises the *quality* of Mother Javouhey's life. He was handicapped, of course, by the scarcity of her recorded comments and letters which are so important in a biography; the author, in such a case, has to examine his subject from the outside, presenting an exteriorized picture to his readers. Even on that level what a life was Mother Javouhey's! There is enough initiative, tenacity, and achievement to place her name in the annals of the great French social workers of the nineteenth century.

But great social workers are not necessarily saints. May we quote

at once from the fifteenth and last chapter of this book, where the author spiritually examines Mother Javouhey: "That she could endure—not only to be deprived of Holy Communion because no priest could reach her, but because she was *forbidden* to receive it, was publicly put to shame, and, in her person, all her Sisters and their work, and yet never fail in charity, never to be storm-stressed by resentment, never to repine—to what could this be due save to the presence in her of the first three fruits of the Holy Spirit, love, joy, peace?" In that one sentence we have her life interpreted for us, and feel inclined to go back and read some of the previous chapters more carefully. Incidentally, we see, in the sentence quoted, one of the saint's major sufferings: ecclesiastical persecution.

The Congregation which she founded, the Sisters of St. Joseph of Cluny, has houses all over the world; but none of them, surely, ever encountered such difficulties as did the Foundress right from the day of its foundation in Autun in 1807. Apart from the schools, orphanages and asylums which she founded, the darling work of her life was the education and reclamation of the native and slave population in French Guiana. In fact, quite early in her religious life she felt "that her Congregation's primary call was to the Missions". Her far-sighted zeal placed her among the first to see the need of native priests. Knowing she would never see that development, she worked with mind and soul and body for the education of the wretched natives. Her experiment in forming a colony at Mana was animated by the same ideal as formed the Jesuit "reductions" in Paraguay; in both cases, the wrecking was done by "white" officialdom.

Here and there throughout the tight little pages of this biographical sketch the author's humour gives us a respite from the harried to and fro of a woman too good for her times. In one place he describes an incident at a banquet given by the natives at Mana "colony" after the nuns had left. They invited the Commandant and his staff. At the moment for drinking toasts "the officers assumed the proper air of modest expectancy". But a native arose and exclaimed: "Long live our Mother General! Long years to her!" The exotic charm of Foreign Missions!

M.O.

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THE SECRET OF HOLINESS, by Father James, O.F.M., Cap. Mercier. Cork. 178 pages. 15/-.

In all his writings, Father James seems to have one object in view: a study for the plain man which will enable him to think out his faith and to see its implications in all the various branches of his life.

In this, his latest, work he devotes seven very full and luminous chapters to a discussion of the fundamental question: What is the secret of holiness? Basing his reasoning on the oft-quoted saying of St. Thomas that a thing is perfect only to the extent that it returns to its

source, he naturally concludes that if we are in search of holiness we must go back to Him Who is its living source, Who alone is holy, Our Lord and Saviour Jesus Christ. What the world needs is the pure essence of Christianity as it is found in Jesus and Mary. That is the secret of holiness; there is none other.

"The true revolution, in an age of so-called ones, would mean a return to the spirit of the Gospel. Pride ourselves as we may upon our sciences and our philosophies, there is only one wisdom which is adequate, for the future as for the past; and that is the wisdom to be found in the person of Jesus". Therefore, Father James reasons, it is most important that we should come to recognise not only the saints who have gone before us and the saints with whom we live but the saint that is clamouring to be born of our own flesh and blood. It is only natural that we should be perturbed by our distance from the Ideal. But we must never be disheartened. There never was a saint whose courage was not inspired more by the power of grace than by his sense of human frailty; and from the saints we learn. In their attachment to Jesus Christ the saints find the secret of non-attachment to things that do not matter. Once God has become the Supreme Value, all else is easy.

Having thus arrived at a definition of holiness the author next proceeds to show how this detachment from things was so perfectly realized in great saints like Francis of Assisi, Therese of Lisieux, and above all in Our Blessed Lady. But here we must leave him, feeling sure that our readers will prefer to study for themselves the profound wisdom of this great master of the spiritual life.

R.W.

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SAINTS AND OURSELVES. London. Hollis and Carter. 10/6.

Fortunately for the reviewer, a book of this calibre requires very little introduction: the very names of its distinguished authors are in themselves sufficient indication of its worth. Briefly, it is a collection of personal studies by twelve celebrated writers of a like number of Saints. In view of the fact that when invited to contribute the essays each writer was left free to select his or her own subject, it is interesting to find that the saints chosen are delightfully representative of all epochs and of all classes. Heading the list, rather appropriately, is St. Helena, the third-century discoverer of the true cross; concluding it is the child-saint of our own day, Maria Goretti; while in between are four doctors of the church, two founders of religious orders, two mystics and two humanists. So much for the catholicity of the book.

As might have been expected, the opening study, that of St. Helena, is from the pen of Evelyn Waugh, author of a fine historical novel of the same name. Succeeding and equally brilliant chapters are, St. Augustine, by Robert Speaight; St. Gregory of Tours, by Harman Grisewood; St. Dominic, by Sheila Kaye-Smith; St. Francis of Assisi, by Douglas Hyde; St. Thomas Aquinas, by Antonia White; St.



Thomas More, by Henry Slessor; St. John of the Cross, by Rosalind Murray; St. Francis of Sales, by T. S. Gregory; The Venerable Mary of the Incarnation, by Edward Sackville-West; St. Thérèse of Lisieux, by J. B. Morton; and St. Maria Goretti, by E. B. Strauss.

In concluding a notice such as this, there is always the temptation to single out one or two lives as having in the reviewer's opinion particular significance for the modern world; to point, for example, to St. Thomas More, or to St. Francis of Sales as particularly fortifying company in critical times like our own, or to St. Maria Goretti, whose recent canonization symbolizes as it were the Church's clarion-call of protest against the loose moral standards of the age. But in this case the temptation must be resisted as the difficulty would be, not what to select, but what not to select. In fact the whole twelve chapters abound in striking and original passages and possess a uniform literary excellence that will undoubtedly assure the book a high place among the very best Lives of the Saints.

R.W.

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MEDIEVAL ESSAYS, by Christopher Dawson. Sheed and Ward. 1953. 271 pp. 16/- (Eng.).

The struggle of truth against falsehood in the domain of written history has, of late years, shown that, in spite of malice and prejudice, truth does prevail, if only its champions are intelligent and persevering. The awakened interest in the history of the arts of painting, architecture, and sculpture has brought into the field several American writers, who, turning away from the poisoned sources of anti-Catholic propaganda, have brought a welcome freshness to their appraisal of medieval culture. Having just read one such recently published book—Alec Miller's *Tradition in Sculpture*—a reviewer turns to the reading of Christopher Dawson's essays with a mind wholly attuned to the subject.

These twelve essays have the erudite content and literary clarity which have placed him in the forefront of those who have dedicated their scholarship to research in the origins and scope of Western culture. Perhaps the most important of these essays, even to readers well acquainted with the richness of the medieval contribution to the arts, is the searching appraisal of medieval science. On this subject Catholics prefer an evasive protest, which should surely give place to an attitude of informed debate. The Middle Ages did indeed witness a great decline in scientific knowledge from the standards already attained in the Greek world, but Christopher Dawson, after examining the thesis, makes the valid claim: "The fact is that the decline of ancient science is but one aspect of the vital decline of Hellenic culture, and when Christianity conquered ancient civilization it occupied a house that was already empty. The life had gone out of it, and a new spirit was to take its place". If we read the book from the beginning, our minds assent to the truth of this chapter (the eighth) coming as it does after essays

on the Graeco-Roman world, the first-fruits of Christianity. "The responsibility... rests not on the Church nor on medieval culture but on the secular culture of the Roman Empire which made no serious attempt to assimilate Greek scientific culture, or to use the golden opportunities afforded by the cosmopolitan conditions of the age for the transmission of Greek science to the Latin-speaking world". When Greek science was re-discovered it was rediscovered by medieval scholars, who, in the 12th century, put themselves to school to Arab and Jewish scholars. The whole of this chapter makes fascinating reading, and one would like to put it into the hands of all teachers of history and science.

Perhaps a digression may here be excused: Is there no way of making European History a compulsory subject in Catholic secondary schools, in at least one of the two final years of a student's schooling? A little bit of church history sandwiched into a Christian Doctrine programme (it is said to be not always even a sandwich) seems no preparation for life as it now is. The falling away of many of our Catholic youth may be traced to an absence of scholarly appreciation of the history of Christian culture. Exercises of piety are no answer to the challenging enemy who asserts that there was no Renaissance in England until the sixteenth century.

M.O.

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MYSTERY OF THE KINGDOM, by Mgr. Ronald Knox. Sheed and Ward. Pgs. VI + 181. Pr. 8/6.

Mgr. Knox has a genius for slipping an original flavour into what he treats and this volume of sermons, first published in 1928, but now looking fresh and new in a reprint, shows his touch on nearly every page. The contents are more than worthy of the shining dust-cover. Two courses of sermons, seventeen in all, are gathered here. The first, entitled *The Mystery of the Kingdom* considers God's kingdom on earth in relation to the individual christian. The visible church, grace and personal responsibility are studied through the parables, so that each sermon is a close examination of the words of Christ. Mgr. Knox's skill in handling so much matter while remaining clear and simple would make most preachers envious.

The second and shorter series, *The Harvest of the Cross*, contains only five sermons. It treats of man's use of grace, the parable of the sower being used as a basis. Here the style is more formal than in the first series: there is more thought given to voice effects. As a result the sermons have a little less food for thought but are more stirring.

This book could be put to many uses. It is excellent for spiritual reading, or as a text for those wishing to know their faith better, and preachers will find in it plenty of matter for them. They will have to adapt it, as these sermons are clearly intended for a better prepared audience than the usual Sunday congregation in Australia. But the ideas are there in plenty and well worth the plagiarism.

B.J.



CHRISTLIKENESS, by Sister M. Victorine, I.H.M. 180 pp. Mercier Press. 1952. 10/6 (Eng.).

The sub-title of this book gives us an indication of what we shall find in it; this is: Conferences for Religious on Spiritual Transformation Through a Christocentric Life. First published in U.S.A. in 1951, it must have been very well received; because ten months later this second printing was made—this time in Ireland. We learn in the preface, written by the Benedictine Editor of the periodical, *Sponsa Regis*, that portions of the book appeared in his journal, although all the chapters were originally intended by the author for her own Order. We are fortunate that she has given them in book form to Religious of the English-speaking world. As the author is a nun writing for nuns, she knows her field and the places where the struggle is most galling; and her nun-readers will not have the feeling of exasperation that they often have while reading other authors who think they know nuns—that little less, and how far away!

Speaking lately in England of the dearth of religious vocations, a priest said that girls were sometimes held back by the prospect of the "anonymity of a nun's life". He conceded that it was "a superficial attitude, but one that must be taken into account if we are to solve the problem". That statement calls for a much longer discussion than can be given in this short review. Surely if a prospective postulant could be repelled by the thought of a life "hidden with Christ in God", she would be ill-advised to become a nun in *any* convent. It may be a "superficial attitude", but it is deeply rooted in such a secular spirit, that we wonder if taking it into account would really solve the problem. Those who know nuns tell us that only those who can cheerfully keep in the background in "anonymity" are really happy in their community life. It is not making little of their peace to say that it is the reward of persevering renunciation of the desire we all have to be appreciated.

It is encouraging to see many American religious Superiors accepting the traditional teaching of the Gospel in the training of their young nuns. In the book under review we read with wry sympathy a paragraph on humility (we have been there, too): "One day a Sister who had charge of a Mission bulletin board in the parish church went to her Superior to complain of the lack of appreciation of her work and the futility of her best efforts. 'No one looks at the board', she remarked. 'No one praises it or appreciates it. Children scribble on it. The ushers pin notices over it. The pastor never sees it. Nobody cares about it. What's the use? I give up'." The Superior gave the little homily we could all give on the value of hidden efforts, and encouraged the Sister to keep on... A few weeks later a business-man walked into the Propagation of the Faith office, and handed the director a cheque for a thousand dollars for the missions. He had seen something about them" on the board in the vestibule of the church"... It does not, of course, always pay off in dollars.

M.O.

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